

Life Sketches
AND
FAITH WORK
OF
ELDER W. G. RAYMOND.

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LIFE SKETCHES

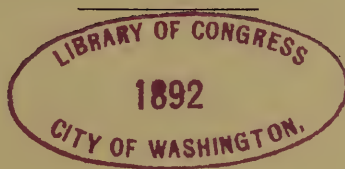
AND

FAITH WORK

OF

ELDER *William* W. G. *Gould* RAYMOND.

WRITTEN BY HIMSELF.



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PREFACE.



IN the presentation of this book to the public, the honor and glory of God has been in view. In writing it, I have aimed at no intellectual merit, and claim none for it. I have, however, sought for, in this work, the highest order of wisdom, that which comes from above, through the inspiration of the Holy Ghost. Many of the experiences related and teachings advanced herein, may be rejected and even scoffed at by the nominal Christian.

But there is a large class that are walking in the light of God and claiming all the promises of His Word, who, we believe, will be encouraged and benefited by perusing these pages. For all, we pray that the Holy Spirit may lead them into the truth and teach them how to resist and overcome the Evil One.

W. G. RAYMOND.

INSCRIPTION.



O my dear children and grand-children, who I trust not only hold a natural, but a spiritual relation to me, and to those who have been co-laborers with me in the Gospel and patience of Jesus Christ, and to those who are earnestly contending “for the faith once delivered to the saints,” and to those who have received spiritual and physical blessing under my hand in and through the name and merits of our Lord and Saviour Jesus Christ, this volume is affectionately inscribed.

W. G. RAYMOND.

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I wish to express my appreciation of GEORGE E. CROSBY & Co., 383 Washington Street, Boston, for their gentlemanly deportment and uprightness, as well as that of the firm generally; regarding them as most reliable in the execution of their work, and the courtesy and kindness received in their office will be remembered. With their many cylinder steam presses and extended facilities, together with a large force of intelligent, active men, I believe they will give ready satisfaction to all who may choose to employ them. When they set their price, it means good material and perfect work.

I wish to make mention of the firm of STARK, CHURCHILL & Co., lithographers, 295 Washington Street, Boston, but in particular of Mr. Churchill, the financial agent, with whom my business has been transacted, and which has been most satisfactory and prompt, considering the large amount of business that comes under their supervision. The lithographic plates, and signatures in my book, will speak their own recommendations. And of the courteous attention received in this office I can speak, as of Messrs. Crosby & Co., who recommended them to me.

CHAPTER I.

BIRTH, PARENTAL INFLUENCE, CONVERSION, EARLY EXPERIENCE,
AND LABORS WITH ELDER JACOB KNAPP.



WAS born July 4th, 1819, in the town of Milo, Yates County, N. Y. When but a child, my parents moved three miles north of Geneva, N. Y., at the foot of Seneca Lake, where I resided until 18 years old. My parents were both members of the Baptist Church. My mother often carried me to God in prayer, but as I grew up to manhood, I drifted away from the religious counsels of my parents. One night returning home at a late hour, feeling that I had reached about the highest point of earthly pleasure, I cautiously approached the door so as not to disturb my parents. The sound of weeping reached my ears. I listened and heard father say to mother, "I am afraid William is lost." The sound of their sobs and prayers that night, never left me. Wherever I went, the words kept ringing in my ears, "William is lost! William is lost!" Yet for some time I would not yield to the conviction this produced. In the fall of 1837 a protracted meeting was held in the Baptist Church, Elder Miller, pastor, the Evangelist Jacob Knapp having charge of the meetings. At these meetings nearly two hundred were brought to a saving knowledge of Christ. Ed. Wayburn and I had proposed not to attend these meetings and to prevent others from doing so. But every day, for two weeks, my parents requested prayers for me. Elder K. said to them, "Bring your son to the church." My father replied, "He is beyond our control." "Then," said Elder K., "we will *pray* him here." They did pray me there. I shall never forget the joy my mother manifested when I said to her "Mother, I am going to church today." Friend Wayburn and I started together, but entered the church intending only to act as spies to report the novelties of a revival service. During

the morning service there was nothing of special interest to report, so we resolved to return to the afternoon meeting, as they intended to invite to the anxious seat all who were under conviction of sin. However, I would not return until I secured from friend Wayburn a solemn promise that he would not forsake me. The sermon brought no special conviction, but when they invited people to the anxious seat, I found myself getting very nervous and excited. The devil said, "Now if you should go forward and get to weeping, you know you have no pocket handkerchief" (as mother in her joyful haste had forgotten to give me one). This only made me indignant and I said angrily, "I don't intend to go forward." My restlessness increased as I saw my father go to my brother David and then immediately come to me in a flood of tears, exclaiming "Oh, my son, *my dear* son William, won't you go forward? David says he'll go if you will" (meaning my eldest brother). I made no reply. I became more stubborn and determined not to go. Scores of unconverted friends came up before me, seeming to say, "Will, *don't you go*. You have too bright a prospect for pleasure before you," but God had sent my father and was not to leave me until I was subdued. His voice still pleaded, "Oh, William, won't you go? *Won't you go?*" At this crisis, my friend Wayburn said, "Will, let's go. I'll go if you will." This seemed more than I could bear. I felt like knocking him from the seat. I looked around to see if some one would not laugh, but the whole congregation were weeping. This added another dagger to my heart. As I turned to look behind me, a lady spoke as only a mother could, "William, do go for your father's sake." God had got hold of me and he did not intend to let me go. The devil had a strong hold, too. He said, "You have been insulted. You had better leave and never enter another church." I resolved to obey my master (the devil,) but as my props went out, I rose up saying, "Ed, let's go; they will never let us alone," and started for the anxious seat, still with an inward purpose never to enter the church again. As I took the seat, I said in my heart, "Now, make the best of it for you will never have another chance." When others knelt my stubborn heart refused to kneel. Prayer was offered and every one carried *my* case to God. This impressed me that my case must be a desperate one and I had made a mistake in not kneeling, thus making myself a target for all the prayers that should be

offered. I cannot remember ever feeling more ashamed than when I began to kneel. Getting on my knees for the first time in my life, as far as I can recollect, I buried my face in my hands. The first serious inquiry was, "Why are all these Christians praying for me? I do not want religion," but a voice said, "Because you are in danger." Thinking of my vow never to enter a church again, I said, "I believe I *am* in danger." I felt as if my salvation turned on a pivot. The same voice said, "When *will* you attend to this subject?" I never had thought of fixing the *time*, but as the power of God came upon me I said, "Lord, I will attend to it now." I then felt for a few moments that I was sinking into hell and cried mightily with many tears to God to have mercy and save my poor soul. I yielded up the world and said "Farewell, vain world." Suddenly the burden fell from my soul. I rose to my feet and joined in the song of praise. "God had taken my feet from the horrible pit and miry clay," and placed them on the Rock of Ages. In a moment my arms were around father's neck, confessing my waywardness and asking Him to forgive me. He pressed me to his heart, thanking God that his son was saved. I saw all my brothers and sisters hopefully converted; also scores of my intimate friends and associates during this revival. I was immersed in the Seneca Lake by Elder Miller and joined the Baptist Church. Immediately after my conversion, I went out into the neighborhood holding meetings and leading souls to Christ.

I labored with Bro. Knapp at Seneca Falls, N. Y., (for several weeks,) and believe, that under God, I led scores of souls to Christ. Let us here relate one remarkable incident that occurred during the progress of that meeting.

Bro. Knapp appointed an all night prayer meeting, as the work seemed, as he said, blockaded. One was commenced in a private house. After praying until between eleven and twelve, a minister who had charge of the meeting, said that the Lord knew all things, and that we should certainly feel better to go to our beds and sleep. So the meeting was dismissed much to our disappointment. The next night, after leaving the church and while on our way to our lodging, I remarked to Bro. Crittenden, a brother who had been saved a little before in one of my meetings, "If I thought the church was not locked, we would return and hold an all night prayer meeting. He replied, "I am willing to go back

with you." Returning to the church we found it unlocked and entered. I said, "Now we want to know what to pray for. Let's pray that God will send the people into the church and so disturb the people in the city that they cannot rest and give a new impetus to the meeting." The house was not lighted. Kneeling before the Lord, we prayed alternately for perhaps three or four hours, when the Holy Ghost made intercession for us in a very special manner and kept me in travail of soul and wrestling prayer until the break of day. I realized that people were coming in and going out during all this time, but it had no power to divert my mind or interrupt this intercession with God. While thus exercised the thought came, that perhaps this was the last prayer I should ever offer, (for I had no power to stop) and that when I should get through I would be with God. Then "whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth," but I entered Paradise and saw what the Spirit of God has never led me to reveal. As I looked down from the height to which I was caught up, I saw a literal lake of fire and brimstone, and thousands of people passing down an inclined plane and falling into that bottomless pit. As I became *conscious* of being in the body again, the thought occurred to me, "Where am I?" for I seemed not to be touching anything on earth, but to be going down and upon opening my eyes, *seemed* to be four feet above the pews and went down to the floor like a feather. Feeling exhausted, I lopped over on to a seat. There was not a dry thread in my clothing. Lying, probably, five or ten minutes I said to Bro. C., "Let us now go to our rooms." As we were passing out, two persons sat in the vestibule. Laying my hand on one of them I said, "God bless you!" and passed on. "Whether they were angels or men, I never could determine. God knows. That day, I lost my voice and yielded to the temptation to go home for treatment. I say *temptation*, for I believe that had I taken it to the Lord, my voice would have returned, as did the sight of Saul. *Acts, 9, 17, 18.*

Mother doctored me all night, and I was in great distress physically. Early in the morning, I slipped away to a place where I was wont to pray. On my way thither, I said to the Lord, "Lord, if you will heal me, I will go right back to Seneca Falls." The moment I fell on my knees, I was perfectly healed and returned to the house singing and praising God. I said to

mother, "I am going to Seneca Falls today." She replied, "No, William; wait one night more, I know better than you." Her advice was taken. During the day, I visited a friend and was all right until four o'clock, when something said, "I thought you promised to go to Seneca Falls today?" I replied, "But mother thought I hadn't better go." That moment my voice again failed and my illness returned worse than before. Hastening to mother, she said, "Now, William, you see, I know best." Again she doctored me all night. This was the third night without sleep. Early in the morning I again repaired to the place of prayer and said to the Lord, "If you will heal me this time, I will not 'confer with flesh and blood,' but go to Seneca Falls today." As before I was immediately healed. Going to mother, I said, "I am going to Seneca Falls today." As she commenced to protest, I said, "Mother, ask me no questions, for I am certainly going to Seneca Falls today." I went, and had no more trouble with my throat. I was informed that infidels and other unsaved men were walking their rooms under conviction of sin all that night we prayed in the church. From that time the Lord wrought powerfully among the people and hundreds of souls were saved and added to the different churches.

I was also with Bro. Knapp at Elmira, N. Y., where the Lord wonderfully blessed my labors in visiting the families in the city, and the mighty power of God was manifested on many who were the subjects of prayer and labors in these religious visits.

From Elmira, I accompanied Bro. K. to Rochester, where we labored about three months in the First Baptist Church, Dr. Church, pastor. Here, I believe, that over one hundred were led to Christ through my instrumentality, while Bro. Knapp was instrumental in the salvation of thousands. One Saturday morning, the Preceptress of a young ladies' seminary, a lady of marked piety, as well as of literary attainments, brought nearly all her pupils to the church. It being early, I was the only one in the prayer room. She asked who had charge of the meeting and was told that I had that morning. "Well," said she, "these young ladies are all unsaved, and I want you to lead them to Christ." For a few moments, I related how the Lord saved me. There was a wonderful demonstration of the convicting power of the Holy Ghost, so that they voluntarily fell on their knees and cried, "God be merciful to me a sinner." In less than an hour all were

saved and many others who had come in. This teacher then invited me to visit the seminary and, if possible, to lead others to Christ. I spent one day there, instructing those who had been saved and successfully labored for the salvation of others.

Here, in Rochester, by the request of Dea. Sage, at whose house I was entertained, my first sermon was preached, this sermon being directed to those who had been saved during this very remarkable revival. There was a large audience, but God worked in me mightily. "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Bro. Sage came to me at the close of the service and putting his hand on my shoulder, said, Bro. R. *you* let the Holy Ghost speak through you." As this was the parting service, all rushed up and gave me their hands with many expressions of appreciation and gratitude for the sermon and for what I had done under God in leading them to Christ. This was very encouraging for I had feared I should break down and have a failure. Bro. Knapp usually called upon me to pray just before he preached, for he said the Holy Ghost prayed through me, so that he felt the power of it all through his sermon. Still, young as I was, the Lord kept me from spiritual pride, for my life was truly "hidden with Christ in God." I realized that God's strength was made perfect in *my* weakness that of myself I could do nothing. Not only was God's saving grace, but his *healing* power was manifested at Rochester. I was asked to visit a lady whose name I have forgotten, that was suffering from nervous prostration and the last stages of consumption, and was unsaved. I prayed not only for her salvation but recovery, and she was immediately raised up and saved.

One more feature of the revival work in Rochester, was the rage of Satan, as manifested by the bitter opposition to Bro. K., this opposing party being led by gamblers and infidels and other lewd persons. Having been an eye witness, I testify regarding it, to show how God stands by his faithful servants who dare to preach plainly against all manner of sin. One of the gamblers by the name of Lee was converted in this revival and has since become a minister of the Gospel. He informed Bro. K. how gambling was going on every night in the Monroe House in doubly sealed rooms. While Bro. K. was publicly exposing this in the church one night, one of the gamblers rose up in the congregation and with an oath

raised his hand saying, "You are a liar." Dea. Sage stepped forward to have him arrested. Bro. K said, "Do not put your hand on him. The *Lord* will attend to him. A wounded bird always flutters." Then and there that man's hand was withered. Years after, I heard that it was still withered, and I believe was to the day of his death. This made the devil and many of his children mad.

One morning handbills were scattered all over the city inviting all the respectable citizens to meet before the First Baptist Church at 8 P. M., "to consider whether the Rev. Jacob Knapp should be retained any longer." That day was one for prayer and fasting. Bro. Sage expressed in the meeting serious fears, because the officer upon whom he relied was away. Bro. K. remarked that the officer upon whom *he* relied was *never* away or off from duty, and instead of gossiping about these things he desired them to pray to God who would certainly give them deliverance. Night came. The basement of the church was filled with praying people. The large audience room was packed to its utmost capacity, long before the hour of service. This was in mid-winter. When I went to the church, the sky was clear, except a small cloud that hung over the west part of the city. By half-past seven it was estimated that between one and two thousand people of the most desperate characters had gathered in front of the church and along the street.

One of this crowd stepped up to one of the Christian workers, mistaking him for one of the opposition party and said, presenting him with a pistol, "You know where the tar and feathers are. Be ready to work;" then seeing his mistake he snatched the pistol and disappeared in the crowd. They first undertook to press in, up the isles to where Bro. K. was, but failed because the isles were so packed. Then they cried "Fire!" to get the people out, but Bro. K. raised his hand and said, as the audience started, "Be seated. It is a false alarm, a trick of the devil. I will ascertain in a minute." He did so, and all were quiet. Then he said, "I have a sermon to preach and shall preach it unless I am shot down in my desk. *I am prepared to die.*"

The next was a flank movement. They came into a vacant lot between the M. E. church and Baptist church passing down to the last window opposite Bro. K. They commenced throwing stones into the window. Bro. K. raised his hand and said, "They do

not want to hurt *you* but to *kill me*. Kneel down." All knelt and cried all over the house "God have mercy on us," while Bro. K. was perfectly calm. At that moment a flash of lightning before which the lights in the church paled. Another volley of stones came, followed by a clap of thunder that shook the city and sent confusion and consternation into the ranks outside, but another volley of stones came in with another flash of lightning more brilliant, if possible, than the other. Now a few scattering stones and a peal of thunder that so confused them that they rushed one upon another. So said Mrs. Dea. Butts, living across the road. A few minutes before eight the crowd dispersed, which was reported to Bro. K. Then taking out his watch, he said, "It is now eight o'clock, the time they set to meet, and they are now dispersed and no one seriously hurt." We returned from the meeting to Dea. Sage's and retired for the night, his bedroom facing one street and mine the other. We had just fallen asleep, when a volley of stones were thrown into the room adjoining Bro. K.'s, breaking the windows in. The assailants mistook the room. Bro. K. raised his window and cried out "Run you dogs, run," and I could hear them for two squares running on the sidewalk. No policemen near. "The wicked flee when no man pursueth, but the righteous are as bold as a lion."

In a few days after, Bro. Jacob Knapp took his departure. As the stage came around (for he had nine miles to travel by stage) the Rev. Mr. Beecher, of the brick church seated himself in the stage to accompany him; also Bro. Sage and myself. As we passed the Monroe House, a brass band in a carriage, at the instance of that gambling house, fell in behind the stage and followed, playing The Rogue's March until we reached the Eagle Hotel. Here the stage halted, when a fine looking man stepped up and seized Bro. K. by the coat and made an effort to pull him out of the stage, tearing a new broadcloth coat in doing so and saying "You've got to come with me, Sir," but he was unable to move Bro. K.

The rabble cried, "Drag the wretch out! Drag him out!" The Rev. Mr. Beecher (I mean the one-eyed Beecher) drew his fist and was about to fell the man to the ground, when Dea. Sage took his arm saying "don't strike, don't strike my brother, this is the sheriff of Monroe County." "Oh!" said Bro. K., "the sheriff! Step down, Sir, and I'll step out." He did so, and ac-

accompanied him before the judge. Bro. K. said "Your honor, what do you want of me?" "I want forty thousand dollars bond to appear before the court to answer to the charge of slander on the Monroe House." The bail was given in five minutes by Dea. Sage and others. Bro. K. said, "Is that all, Sir?" "Yes, you can go, now." Bro. K. said "Let us pray," and fell upon his knees. The Judge said "No matter about praying," but he *did* pray for the judge, the sheriff, and his persecutors. As he returned to the stage, Dr. Tucker, a Baptist minister, took him by the hand, saying, "I believe you are a man of God, and if you will tarry you can go right into my church and hold another meeting." This he said with tears in his eyes. He had heretofore stood aloof from him. Bro. K. thanked him for his kindness, but said, "my engagements are such that I cannot at present." He left the city triumphing over all his enemies. He was never called to trial.



CHAPTER II.

DISCOURAGEMENTS, CALL TO PREACH, SCHOOL, HOME WITH
BRO. KNAPP, FURTHER LABORS.

FROM Rochester I returned home and commenced to labor on the farm, undertaking to chop some wood. Father noticing that the work progressed very slowly, said to mother one day, "I'll go down into the woods and watch him." This he did, unbeknown to me. Returning to mother, he said, "We've got to give up William to the Lord. He is preaching and praying all the time. I see now why so little wood is chopped. He raises his axe high as if to strike a blow, but holds it there, seemingly unconscious, sometimes it seems as tho' nearly half an hour, as if absorbed in thought, then strikes the blow and down he gets on to his knees and prays, and now noon has come and no wood chopped." Soon after this Bro. Hadley, a member of the church to which we belonged, a man of great power in prayer, said to me, "William, the Lord has called you to preach the gospel." I replied, "Bro. Hadley, I can't preach. I don't know enough." He answered, "We are going to send you to Hamilton."

In a few weeks, by request of the church, I preached a sermon preparatory to going to Hamilton to study for the ministry. I suppose it gave satisfaction, as a license to preach was then granted me by the church. In a few months I was on my way to Hamilton. Coming into Gettesburgh, I was moved to commence a special meeting for the salvation of souls, which effort the Lord signally blessed. Arriving at Hamilton, Bro. Knapp, who resided there, desired me to live in his family while a student in the College, taking the oversight of things when he would be absent in his evangelistic work. This gave me the rare opportunity of hearing, on his return from his various fields of labor, what the

Lord had wrought through him. He would sit for hours giving me in detail the accounts of wonderful deliverances from enemies, and the marked cases of conversion, and instructing me in the secret of success in preaching the Gospel of Jesus Christ. I also had the privilege of attending some of his evangelistic services. I was with him in Bennington, Vt. The power of God was there to convict and save sinners, which enraged those who would not have Christ to rule over them, and greatly disturbed the devil. Within one year after this, thirty persons of the opposing class died without a moment's warning. The thirtieth one was killed just a few days before my second visit to that place. He had fallen backwards down cellar, breaking his skull, so that his brains were scattered over the cellar. Another had fallen from a wagon and broken his neck.

For some two months, I remained in Bennington after Bro. K.'s labors there ceased, holding meetings in both the Baptist and Presbyterian churches. During this time, this ungodly clique of thirty took the tongue from the bell of the church. One night while the house was crowded, even the side galleries, I was moved to pray for the man that took the tongue from the bell. I prayed God to so disturb him that he could neither eat nor sleep until he should return what he had taken. It was said that during this prayer I had pointed my finger directly at the supposed culprit who was then standing in the side gallery, and that he went down as if he had been shot. The next morning the tongue was hanging on a shade tree in the church yard.

One day a number of students, including myself, were moved to climb one of the most rugged portions of the Green mountains. We didn't come in contact with serpents or scorpions, but we did have to assist each other up the ledges of rocks which was very hazardous, but, after reaching the top, we were amply compensated by having a beautiful view of the majestic Hudson, the Catskill mountains, and the varied attractions of the surrounding country. We were led back in another direction, through a dense forest, as we came down to the great smelting works, where a brother Taft had charge, we were induced to go into the passage, extending under the mountain, seemingly over a mile, to where the iron ore was brought out. We had no occasion, during this perilous trip, to use our fire arms only for amusement. On our return to Bennington, where we had refreshments, we spent the

evening in recounting our perilous adventure up rocks from fifteen to twenty feet in height and nearly perpendicular. I also held meetings in some of the school houses round about the villages. I preached one night, where the people were all very wicked, from the text "No hope." Some fifteen persons came forward after the sermon, knelt down and cried for mercy. After prayer, eight of them gave good evidence of having found Jesus, one by the name of Morse, nearly eighty years old, rose up and said, "Young man, I have been blind twenty years; I have been a Universalist for a much longer period. Until now I had a hope, but you have destroyed it. What shall I do to be saved? for I feel that I am a lost soul." We all went down in prayer and then he arose rejoicing in a good hope through Jesus Christ. In less than one year, Jesus took him to himself, so that forty-eight years, at least, he is in advance of me. Before he died he left a small legacy for me to help me through my studies. Another was Mary Morse, eight years old, a grand-daughter of the old gentleman. She gave a very clear evidence of conversion, after which she prayed three times a day with her little sisters until taken sick, when she seemed to know she was going to die. She called her little sisters to her bedside and said, "I am going where Jesus is, and I want you to pray just as I have prayed." Then calling her mother, she said, "Ma, I am going where Jesus is. I want you to see that sisters pray as I have, three times a day." Then she called her father, a very profane, wicked man, an infidel. He went in haste for he loved his little daughter. She laid her little hand in his, looked into his face and said, "Pa, I am going to die and go where Jesus is. Pa, I want you to make me one promise before I die; that you won't swear any more. You don't know how you have hurt my feelings when you have taken the name of God in vain." He made the promise. She raised her little hands towards heaven and said, "Pa, do you see those angels coming? do you see them Pa? — coming — come —" and passed away.

This was related to me on my second visit to that place about one year from my first visit. At this time I was much discouraged by lack of means, and was strongly tempted to turn aside from my calling, but when the account of this beautiful and triumphant death was related to me, I said, "Lord, I will preach the Gospel, if I can only lead a *child* to Christ," and it seemed afterwards as though she was my guardian angel.

Then I returned to Hamilton and resumed my studies, which I have always regretted, for thereby I lost confidence in some of the faculty, most especially Prof. Kendrick, the President of the College. A little before the close of the previous term John Tallman and myself got permission from Prof. Eaton, our teacher in History, to go out and labor to procure means to help us through the coming year. As, at that time, Bro. J. Knapp was holding meetings in New York City, we felt moved to go there first, not dreaming there could be any objection by the Faculty. We started with a dollar and a half in our pockets, intending to walk to Albany, this being in the spring of the year and the roads very muddy and bad. For the first meal we partook, a lady refused payment, saying she was glad to give students a meal. Where we tarried all night and ate breakfast, we had like treatment, our hostess saying, it was a pleasure to do that much for young men studying for the ministry. The next stopping-place was Coopers-town, in Cherry Valley. There I first met with my supposed cousin, Rev. Louis Raymond, with whom we tarried over Sunday. He was pastor of the Baptist church. I shall never forget the kindness of that family. In leaving he increased our stock of money and gave us directions where to stay over and get our meals at "*Baptist Taverns.*" The roads were so bad that Tallman's feet soon gave out, so that we failed to reach the designated place of entertainment. The second night we reached a place within four or five miles of the one where we would have had free entertainment, but on account of Tallman's feet we had to stay at a hotel and, after having missed our dinner, went to bed supperless to save expense. The stage to Albany being delayed, we were compelled by the landlord to take a bed which took fifty cents out of our limited treasury.

In the morning we started on our way without breakfast and walked until about ten or eleven o'clock, when we stopped at one of the "*Baptist Taverns.*" Our hostess prepared a meal of ham and eggs for hungry men. You may imagine how we felt after fasting over twenty-four hours. Just as we were about to sit down to the table, the cry came, "The stage is coming!" John said, "I must give up the meal if I have to fast another twenty-four hours, for I can walk no more." I said, "I'll eat, if I have to walk to New York." The lady said, "You'll have time for they change horses at the next house above." We took, as the

saying is, "a square meal," and reached the stage just as it was starting. I showed the driver the money we had and he said, "That is only half your fare." I said, "Friend, this is all we've got, and Tallman's feet won't let him walk any farther." He said, "Young men get in and ride to Albany." This he said after I told him we were students, and that we had walked from Hamilton.

Arriving at Albany, we called at Bro. Sheldon's, according to Lewis Raymond's directions. Here we were entertained in a lordly manner, and the Scriptures fulfilled. "We were strangers and ye took us in; sick, and ye ministered unto us." Bro. S. also procured tickets for us to go down on the boat to New York. I know the Lord has rewarded him and his wife for their kindness. On arriving at New York, I was invited to stay with Bro. John Colgate's family. There, I formed the acquaintance of the Rev. Mr. Buckbee. Jacob Knapp's meeting was in progress in the Mulberry Street Baptist Tabernacle, Rev. W. W. Everett, pastor, and there I commenced labors by taking an active part in prayer and conference meetings and visiting families by cards, at their request. In one family was a young lady with whom several had labored, but failed to lead to Christ. She said she was willing to give up all worldly pleasures and had been for weeks. At the close of my conversation with her, it occurred to me, and I inquired, "Have you given *yourself* up to Christ?" She started back and said, "I never thought of *that*." "Will you give *yourself* to Christ *now*?" "I will," was the response. We knelt down and prayed. In five minutes she was a saved woman. Another family, I visited by special request, was a certain wealthy family, the parents members of Dr. Perkins' Baptist Church. I made a direct effort to lead Miss V. to Christ, but fruitless, on account of her fashionable relations and practices in life. She offered to defray all my expenses through college, but seeing that this would place me under special obligations to her, a lady of the world, I could not accept her generous offer. I shall never forget the kindness shown me by a younger sister who was considered the belle of the city. She, I believe, was led to Christ.

Bro. Illsby, the pastor of First Baptist Church, Brooklyn, came over to see Bros. Everett and Knapp to secure a student to visit his church and congregation and hold meetings. They recommended W. G. Raymond, and I went, stopping while there with

his dear family, visiting during the days and holding meetings-evenings in the church. These meetings and visits were attended with marked interest and spiritual advancement in that church and secured a new interest among the young people. There I was constrained every evening to sing the "Old Ship Zion," which the church had printed to distribute in the congregation. As I was leaving, Bro. I. presented me with a nice broadcloth suit of clothes and some other presents, for which I thanked God and took courage.

Once I was called to officiate in Dr. Cone's church, the First Baptist Church of New York City. I preached also on board vessels in East River, where over a thousand would come and listen to my singing "Old Ship Zion," and prayer, and would stand on the wharf for one hour and listen attentively to the simple teaching of God's word. After which they would come into the cabin and many were lead to Christ. To God be all the glory.

Frequently, I was called to address Sunday Schools in the different churches. As a part of the fruits of the meetings, two hundred candidates went over in the ferry boat to Jersey City shore and were baptized by Bros. Knapp and Everett one afternoon.

One novel incident connected with these meetings of Bro. Knapp was the meeting held for the theatre-going people. The proprietor of the Grove theatre wrote a note of invitation to Bro. K. to come and "perform" one night in his theatre and receive the benefit of it, as he believed that he (Knapp) could produce a greater sensation than anything he had on hand. Knapp replied that he would "perform," but preferred they should come to the Tabernacle, as it would hold more than the theatre. The night was fixed and they came en mass, filling the house at an early hour. Bro. K. preached from the text, "Their feet shall slide in due time" (Deut. 32: 35). He first pictured the world as an inclined plane.

It is impossible to reproduce with the pen the glowing description of the world which he gave, passing down the broad way to destruction. He represented the devil as a ferocious lion crouching down watching for his prey, and as he went down behind the desk, crying "no devil," the congregation kept rising up on their feet; still going lower, crying "no devil," these theatre-going

people rose up on to the seats, then (some of them) even on the tops of the seats. All at once he sprang up so high that I saw his feet above his desk. He brought his hands together so that it sounded like the bursting of a shell. They fell and fainted all over the house, like Dagon before the ark. He repeated the words, "and he sucks the blood and brakes the bones and takes the life of his victim." Then messengers were going in every direction with water and other restoratives, and it was some minutes before the congregation was seated and composed. Then he proceeded with the most searching truths to which the congregation had ever listened and hundreds were under conviction and many saved that night.

A very similar service was, when he preached to the firemen, during which he cried out, "Fire! *Fire!* FIRE!! FIRE!!! each time louder and more earnest, moving every one to their feet. "I hear you ask, 'Where is it?'" I answer, "In the depths of hell, where you are rapidly going unless you repent." Then followed a storm of terrific anathmas on the finally impenitent which caused the stoutest sinners to tremble like Belshazzar.

I have met nearly all the Evangelists of note and power with God in the United States the past fifty years, Jacob Knapp, in my judgment, stands at the head. Jabez Swan, in some respects, stands next. Sheardown, perhaps, would rank third. Rev. E. N. Kirk had considerable power with a certain class of people. The Rev. Mr. Hammond has admirable tact in reaching the masses, especially loose characters, and has a national reputation. The Rev. Mr. Earl of the Baptist denomination, with whom I have labored some, has doubtless been instrumental in saving thousands. The Rev. Mr. Adams of the M. E. denomination with all his eccentricities, has produced I suppose, some favorable results. Rev. Mr. Inskip, of the Holiness Association, has led multitudes to see and accept their *full* privilege in Christ, except the healing of the body. Geo. Balcom has done a grand work for the Master, and Lewis Raymond in his labors for the last sixty years nearly all over the United States, has done a work, how great in its results, the Lord only knows. At this time he is, I think, in his ninetieth year, and was last year wonderfully raised by the power of God from his supposed death bed, since which time, he has been more wonderfully than ever used of the Lord. He is now in Chicago. Of Mr. Moody, Graves, Sam Jones, Small, and several other

modern evangelists, I cannot speak from personal knowledge, but their favorable record is generally known.

Just here I desire to mention the names of several worthies in the service of God, pioneers of forty or fifty years ago with whom I have more or less associated and the most of whom have long since passed to their reward. Father Bennett, of Binghampton, stands at the head. Father Peck may be his equal. Dr. Cone was their equal, if not superior, in some respects. Dr. Church has done a glorious work for the Baptist denomination. The Perkinses fill their place, also Rev. Mr. Blaine. Then Revs. Simon Sutherland, John Chase, Moses Rowley, Crane, Huntley, Cole, of Western New York, and many more.

In New York City while laboring so successfully, though only a young student, ample provision was being made to carry me through my course of study. Just then Dr. Kendrick came down to the city. Hearing my name frequently mentioned, "Raymond!" he said, "What Raymond?" The reply was, "Why, W. G. Raymond, a young man from your college." "Why," he replied, "he is but a young student and left the institution without permission." I noticed after he came nothing more was given me and there were no more words of sympathy and encouragement. It proved to be one of the causes of my leaving college before completing my course, but some of those who went through the eight years' course, have fallen under my shadow and some have sat like children at my feet, while the Holy Ghost has spoken through me. Still I have had to take fields that were not so lucrative as they have taken.

On my way back to Hamilton, I made the second visit at Bennington, Vt., previously referred to. Upon arriving at Hamilton, the professors, I thought, received me rather coolly, especially Prof. Kendrick. He said to me, "How was it that you left the college without permission?" I replied, "Dr., we got permission of Prof. Eaton." He answered, "I doubt it, for I heard nothing about it, and I told some of your New York friend that you left the college without permission. I'll see about this."

In a few days John Tallman and I were ordered before the faculty. While before them, Prof. K. said, "We admire your zeal and believe you to be devoted Christians and we all want to save your reputation. Dr. Eaton says that while he gave you *permission to leave*, he did not give you leave to go to New York

City. We keep that city for students advanced in studies. Don't you know that you are required to mention the places where you are going, when you leave?" I answered, "No, I did not think of such a thing." "Well," he said, "it *is* so, and you will have to make confession that you are sorry you went to New York." "Gentlemen of the faculty," I said, "I never shall do it, and you can expel me at you pleasure. If the Lord has called me to preach the Gospel, he will open some way for my education, so that I shall not be necessitated to confess to a lie." He said, "My brother, you have too much zeal and you will find when you get into the work, you will want more knowledge and less zeal." I was then allowed to retire with the understanding, I would have to make a confession or be suspended. After two or three fruitless efforts to extort this confession I was suspended, but Bro. Tallman made the confession and continued his studies after saying to me several times that he would not do it, if they expelled him. They then sent Prof. McGinnis to see Jacob Knapp, with whom I was still living, to solicit his influence to lead me to make a confession. He had a conversation with me on the subject. I related to him the circumstances and asked if he thought I ought to confess that I was sorry for having gone to New York and labored in that meeting. He unhesitatingly said, "No, I would not. God will open a way for your education." The next professor that came to see me was Taylor, my teacher in mathematics, one that I respected and loved. He said, "Bro. Raymond, I do not believe that the faculty understand you. You know *now* what the college rules are. Would you leave the college *now* without telling us where you were going?" I readily said, "No, I would not, though I regard the requirements as tyrannical."

"You would not, then, have gone thus had you known it?" I said, "Certainly not, for I am a law-abiding man." He said, "I think this will be satisfactory to the faculty; it is certainly so to me." The next day, I was restored to my class, but Dr. K. never, to my knowledge, corrected the false statement he made in New York. I trust the Lord forgave him, as I have. After this, I was so far behind in my classes, that I thought it best to leave Bro. Knapp and go to the boarding house.

This was a great mistake, for the exercise of going and coming from the hill to the village and the chores I did was just what was needful for my health, as I had been brought up on a farm until

18 years old. Now the change of diet, confinement to my room, hard study and anxiety regarding means for support, together with the brooding over the injustice done me by those who ought to have been as fathers to me, wore upon me physically, until, suffering greatly with dyspepsia, I was compelled to go home. Taking a horse, I started out on a tour. I spent several months in the vicinity of the Alleghany mountains, and from there to Canada and Niagara Falls, preaching to the Scotch Highlanders among whom souls were gloriously saved and returned home much improved in health, though not rid of dyspepsia.



CHAPTER III.

ORDINATION, MARRIAGE, VARIOUS PASTORATES, BIRTHS OF
CHILDREN, WIFE'S DEATH, SECOND MARRIAGE,
MISSION WORK, LOSSES, PERILS.



COMMENCED ministerial labors in Steuben County, with headquarters at Elder Adsit's, of Prattsburgh. That winter, as the result of labors, in connection with Elder Moses Rowley, who was preaching at Bath, from four to five hundred were hopefully converted. The work of grace swept all through that country. Two hundred we baptised in the church in the name of the Father, Son and Holy Ghost. I was then urged to give up completing my college course and be at once ordained to preach, which I did and received the following certificate :

“ This is to certify that Bro. Wm. G. Raymond was ordained to the work of the Gospel Ministry on the 27th of February, 1843, by an Eccl. Council, consisting of delegates from several Baptist churches convened in Wheeler, Steuben Co., N. Y.

SAMUEL ADSIT, Jr., *Clerk.*
MOSES ROWLEY, *Moderator.*”

I continued my labors through that spring and summer in the towns of Wheeler, Avoca, Howard Flats, Tolesville, and Cameron. I became acquainted with Miss Martha Smith of Howard Flats, who was teaching school in that vicinity, and in her chosen profession stood high for her intellectual attainments, as also in the church, for her piety. She was a step daughter of Dea. Ferris. After a short courtship, the Lord seemed to show us that we should be “ one flesh ” and before the year closed we were married by Samuel Adsit, at her stepfather's house. As she had two sisters living in Livingston Co., N. Y., we visited them on our wedding tour. While visiting there, I accepted a call from the

Baptist Church of Sparta, near Mt. Morris, Livingston Co., N. Y. During my two years' pastorate there my eldest daughter, Mary, was born. One point of great importance to me during these two years was the proficiency I made in study, my wife being of great assistance to me. Here at Sparta my wife's mother died with a cancer at our house. My wife was also bereft of two sisters by death that year.

I next accepted a call to the church in Jasper, Steuben County, N. Y., and during the first two months of my ministry there, over two hundred souls were gloriously saved, and would have joined the Baptist church but for trouble between the members which existed when I went there. This led the converts to join the M. E. and Presbyterian churches, so that I baptized only about eleven. Here my eldest son, Edwin L., was born, who is now Elder E. L. Raymond, of Mount Jewett, McKean Co., Pa.

From Jasper I removed my labors to a missionary field farther south, in some portions of which I had previously labored, and settled in Troup's Creek, where my wife died a very triumphant death. She was buried in a graveyard near Jasper. My wife had been to me a helpmeet indeed, and we had been in every sense of the word laborers together in the service of the Lord, but the great loss I sustained in her death was her gain.

One point I touched in my labors was Brookfield, Tioga County, Pa., where in one revival, hundreds of souls were saved, a church was organized, and one of the finest churches in that part of the country erected through my efforts under God. Thanks be to his name!

Among those glorious^{ly} saved were two of Squire Simmon's daughters. Lumanda, I baptized into the Baptist church.

Another point, was Shenang Settlement, where a glorious revival accompanied my labors and a healthy church sprang up which still continues, worshipping in a commodious meeting house. One very marked and sad incident in this place. The Lord had renewed in me the gift of discernment. While preaching a sermon, I saw clearly that some one was hearing his last sermon, and was moved to tears. After giving expression to my convictions, I said, "I wish I knew who it was. I would go to him, and urge him to give his heart to the Lord at once." I dismissed the congregation and started for an afternoon appointment at Troupsburgh Centre. According to my custom, I proposed stopping to dine with Bro. Olmstead's family.

As I went out to my carriage Wm. O., a young man of this family, a school teacher, but not a professor of religion, had my horse in readiness. We got in together and rode to his father's. After dinner, I went out to go on my way, and again found my horse in readiness, Wm. standing by. It did not occur to me that he was the one shown me, but as I took his hand to bid him good bye, he held on to it as if he could not let go, but in my hurry I said, "Good-bye," and went on. The next Monday I returned to Brookfield where I continued two weeks witnessing the mighty power of God in saving souls. Returning home to Troup's Creek, on Saturday evening, a letter was handed me from Bro. Olmstead. I opened it and read, "Elder R., Dear Bro., you are requested to preach the funeral sermon of Wm. Olmstead at Shenang Settlement at 11 A. M., Sunday." The letter dropped from my hand onto the floor. I said in tears, "I cannot preach his funeral sermon. I have let a soul slip through my hands. I will go as one of the mourners." The young man was taken deranged from a fever. At intervals, he would come to himself and cry out, "Has Elder Raymond come yet?" He continued in that state until he died. I hope the Lord had mercy on his soul. I did preach the funeral sermon amidst tears and sobs of the whole congregation. I asked God to forgive me and never let anything like that occur with me again.

Within the course of two years I felt it my duty to marry again, and the Lord showed me very clearly I was to marry Lumanda Simmons, the young lady I baptized during the great revival in Brookfield. She had been engaged in teaching several years, and was a highly educated lady for that time. She proved a great help to me in my ministry. Her father was a wealthy farmer and merchant, but a very strong Universalist, bordering on Infidelity, and had fought desperately against his daughter's baptism, and still more against her marriage to a poor Baptist minister, "moving from place to place and never accumulating anything," as he said. So we concluded we would be married unbeknown to him. I took my horse and carriage very early in the morning before her school commenced and went down to her boarding place. She being in readiness, we rode to Elder Murdock's, a Baptist minister, and he performed the ceremony, pronouncing us man and wife. She returned to her school.

When the news reached the Squire, he was much enraged and so the whole family were quite excited. Only a few days later we

were invited by my father-in-law to come home and he became apparently attached to me, and up to the time of his death I could not see that he thought any less of me than his other children, but when he made his will he only left to my three children (his grand-children) one hundred dollars each.

After our wedding tour to Niagara Falls and Rochester by carriage, I was called to the First Pultney Baptist Church near Crooked Lake. There I purchased thirty acres of land and preached two years.

One feature of my residence there was the worldly element which I admitted into my experience, thereby weakening my spiritual power, for I traded in cattle and horses to raise money to finish paying for my place.

Here daughter Ellie, who is now Mrs. Porter in Burlingame, Kansas, was born. In two years I sold out and moved to Little Valley, Cataraugus Co., N. Y., a mission field, without any prospect of a salary. There I purchased a beautiful place of nineteen acres and labored four years, not to make money, but for the Lord. As the fruit of the first revival there, over two hundred souls were clearly converted and the gracious work continued throughout the year.

The next revival was among the Indians on the Alleghany Reservation, where we baptized in the river over two hundred Indians who had been gloriously saved. My labors were in connection with Bro. Smith, an Indian, a man of great spiritual power. I also, that year, organized an Indian Church on the Cataraugus Reservation. I also labored at Nopoli, same Co., and Bradford, Pa., the present centre of the great oil country, where many were led to Jesus.

At Little Valley daughter Mary was born, who married George Smith, of Auburn, Kansas. She died about two years later, and was buried with her infant babe.

At the end of four years, I traded my place at Little Valley for a timber lot of several hundred acres and a saw mill, just above the present city of Bradford. I was advised by medical men to go there and labor among the pine timber for the benefit of my health, as I was then suffering from liver complaint. I preached occasionally at Bradford and other places during my two years' sojourn there. Here daughter Rosie (now Mrs. Roberts of Auburn, Kansas) was born. Having here regained my health, and

being true to a promise made to the Lord, I was moved to resume ministerial labors, so I shifted my mill property for a house and lot in the village which is now in the centre of the city of Bradford. This property, Ex-Sheriff Hicks informed me several years ago, was worth \$80,000. Yet, I believe it was a great mistake making this shift, for it was not long before the oil was developed, and there was on the mill property over a million feet of choice pine timber, and as much more other timber and several hundred acres of land lying near Bradford and a good saw mill. This land is now covered with oil wells. I am informed that a lot of 50 acres from this land sold for \$60,000, just for the oil. The mill lot of several acres is now covered with large iron oil tanks. I might have retained this property and still followed my convictions of duty regarding the ministry.

A clear title of the village property was conveyed to Lumanda Raymond, my wife, from Kingsbury who owned an immense tract of land. At the commencement of the war there was some trouble arising from a judgment of \$40.00 that Walker, the former owner, agreed to pay, and this judgment reached the lot and a sale was forced, but they failed to record it, so the sale was illegal and stands in that way to-day. A few years ago, I put it into the hands of lawyers, but for want of means was compelled to stop them from going on with the case. When this forced sale occurred, we were in Brookfield, Pa., at the bedside of my wife's dying mother, and had no knowledge of it until Webster, who was renting the property, informed us he could pay no more rent to us. This statement, however, as I afterwards learned, was false, and the place has been sold and resold without any valid title. *God's* judgments have already fallen upon one of the perjurers and the final judgment will reveal all, and just penalties then to be meted out, but now my family are the sufferers.

Paul speaks of having been "in perils of waters, in perils of robbers, in perils by mine own country-men, in perils by the heathen . . . in perils in the wilderness . . . in perils among false brethren." All these perils I have experienced. Four times at Bradford, I very narrowly escaped drowning. "In perils of robbers," I have testified to having been, "in perils by mine own countrymen," for those who professed to be my friends betrayed me; "in perils among the heathen" was true of me among the Seneca Indians. My "perils in the wilderness" can never be

forgotten. A few days after the birth of daughter Rosie, now Mrs. Rosie Roberts, and the wife of a Methodist minister, I went up on the hill to hunt, the snow being nearly a foot deep. After pursuing the deer nearly all day, surrounded by bears and wolves and wildcats in a forest twenty miles deep, at nightfall, I found myself entirely lost, being unable to see my back tracks. I came to a precipice down which I slid perhaps twenty feet; then a second slide still farther. Now brushing the snow from myself, standing alone with God, exhausted by the day's tramp, I said, "What a fool a man can make of himself." I vowed if the Lord would bring me out of this difficulty I would give up hunting, for which I had a great passion. That vow I have kept. I then felt my way with my hand along a small stream for hours, still seeing no signs of home. I then fired off my rifle, and was so cold I could not reload it. Naught but an echo came back as a response. I then used my voice until that failed; still nothing but a mocking echo. I felt that I must rest and sleep a moment, but something said, "If you do you'll never wake," and the vision of my dear wife and children came before me, urging me onward until in the distance I saw a light to cheer me for a minute then it disappeared. It seemed then only a phantom to deceive, but still onward I pressed slowly and painfully, until I plainly saw an opening which I finally reached. Then I found myself half a mile from any house, the wind blowing severely. The question came "Can I possibly reach it? But I *must*." It seemed an hour after, that I reached the barn and stepped behind it to get relief from the wind and frost. It seemed impossible for me now to reach the house only a few rods away. I could just move my feet a few inches at a time. but the Lord helped me and the house was reached, where was a big log fire, and the family just sitting down to a late night supper, as they had company. I was cautioned not to go too near the fire. In the course of an hour, I was in condition to take supper with the family. I then had five or six miles to go to reach my house, which was accomplished without serious trouble though it was very cold. I found my dear wife in almost utter despair, but thank God! our sorrow was turned into joy. Two different times when relating this incident to my children, when I reached a certain point, they cried out, "Oh, papa, did you get out?" Then seeing their mistake they laughed heartily.

“In peril by false brethren” was true of me, for of those who were implicated in my robbery were professed brethren, but I have forgiven them and had the privilege since of treating them as kindly as though they had been true, and I hope their sins will not shut them out of heaven. I cannot say I was free from faults during this time, but believe I committed sins before God and have craved and received forgiveness.

In leaving Bradford and arriving at Brookfield, we found mother Simmons in apparently a dying condition, but she lingered nearly a year, when she died in the triumphs of faith. While thus detained there, I received a call to the church in Harrison Valley, just above Westfield, Tioga Co., Pa., and also to the church in Brookfield, same Co., both of which calls I accepted and labored in that vicinity until the war broke out. The most marked thing of interest at Harrison Valley was the erection of a very commodious and beautiful church, free of debt. We had previously built one like it at Brookfield; while at Cameron, at the close of a protracted effort there, we obtained the subscriptions for a still more expensive and attractive one, which was built, being completed just before the war broke out.

In September, 1860, I was appointed to preach the introductory sermon of the Canisteo River Association of 1861 held in the last named church, but was detained by duty as 1st Lieut. of the 86th N. Y. Reg. Co. H, at Elmira. I was, however, permitted to attend the last day of the association, as the minutes of 1860 and 1861 will show.

Previous to enlisting, I had moved from Harrison Valley to Shenang Settlement, and purchased a farm of sixty or seventy acres, where I was then preaching. There I procured subscriptions for the erection of a fourth church, a fac simile of the others. The erection of this church was, however, defeated by several families who could not agree on the site. This came very near bringing me down by a fit of sickness, the anxiety and disappointment were so great. Thank God! there is now a church erected there.

Remember, these were mission-fields, hence my moving about. I might have had more lucrative positions and longer pastorates with more opportunity for mental culture. I chose such fields because other competent ministers were unwilling to take them on account of the small income. I was thus led out under the exam-

ple as well as the commission of Christ, and believe that hundreds of poor sinners saved in that mission section will through eternity thank God for salvation through Christ, presented to them through my ministry. Many faint and care worn saints were also comforted and built up in the faith by my religious visits from house to house — many that are now resting from their labors and rejoicing with the redeemed.

In Harrison Valley my son Willie G. was born, but died in infancy.



CHAPTER IV.

1861, OFF TO THE WAR, BIRTH AND DEATH OF WILLIE, THE 2D.,
VARIOUS INCIDENTS IN THE SERVICE AS FIRST LIEUT.,
PROVOST GUARD, AND LIQUOR SPILLING.



HIS brings our record to 1861, when the war broke out. I helped recruit several companies, but did not, at first, think it possible to leave the ministry to go myself. I thought, too, that I was too corpulent, weighing at that time two hundred and nine pounds. One Sunday, I preached in the Brookfield meeting-house from this text, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." *Jer.* 48:10. I was led to say some very plain things that gave great offence to that portion of the congregation in sympathy with the South.

Mr. Wood, a wealthy man who had given liberally towards the erection and support of the church said he would not give another dollar and added, "Elder Raymond is a good hand to say, 'Go boys,' but you never hear him say, 'Come boys.' He is too much of a coward to go himself." Hearing this, I returned home and said to my wife, "I am going to the war." She laughingly said, "I think I see you going." The next morning early, I took my Black Hawk Morgan horse and sulky and started for Elmira to see Gen. Van Volkenburgh, who commanded a military post there. He gave me authority with directions to raise a company. The next day returning home, I commenced recruiting and within one week my company was mustered into service at Elmira. The command was given to Capt. Tenbrook, the 1st Lieutenancy to W. G. Raymond, and the 2d Lieutenancy to James Carpenter. This was Co. H, of the 86th Regiment. I sold my farm and moved my family to Painted Post, where they might be cared for

THE PEOPLE OF THE

BY THE BOARD OF



while I should be in the army. A few months after, our second son was born, whom we also named Willie after the one that had died. Subsequent to this, I had my family move to Washington. My son Willie died at the age of three years. He had become an idol in my heart, for I loved him as my life, but the Lord took him out of my arms and transplanted him in a fairer clime. He is buried in the Congressional grounds at Washington, and a beautiful monument marks his resting place.

Oct. 7, 1861, I was commissioned by Gov. Morgan, and was ordered in a few weeks to the front. We first camped in Washington, D. C.; then were ordered to Maryland Heights and assisted in building a fort, then ordered again to the front in Virginia. We passed through Washington and over the chain bridge near Falls Church. We were under Gen. Smith's command. I was sent out every few days with a command on the advance line, where we would tarry all night, without shelter, exposed to the sleet and snow and rain, until my health gave way and I was ill for several weeks. We were then ordered into Maryland again and camped in a piece of woods. While there, I took a few of my company and went out to hunt and see the country. We came to a little old house surrounded by woods, save two or three acres near the house, which was under cultivation with some fruit trees. We stopped and I rapped at the door. No one replying, I rapped again. After some time an old colored woman came to the door. I said, "Auntie, you look as though you were sick." She said, "Oh, yes honey, I'se werry poorly." "How old are you auntie?" I spect I'se hundred and seven." She then invited us in. I said, "You've seen a good deal of the world." "Laws, me! gess I has, I'se seen Gen. Washington com in. I'se seen lots big folks." "Whose slave were you?" "Massa ——." "You've done a good deal of work?" "Yes, honey, deeds I has. I'se been a field hand. I'se swung the cradle and mowed a pile o' grass an planted an hoed many hill o' corn." "How much of a family did you raise?" She heaved a long sigh, as she answered, "I'se born ten boys and three gals. My boys big, stout like you'se am." "Who was their father?" "Massa was fader to three of um and I dun no member the other faders." "Where are your boys?" "Dun know, spose down South some whar. When day talk bout war, Massa got skeered and sole um South fur \$2,000 piece. He was mighty tickled cause he gut money fore um fore

The People of the State of New-York,



BY THE GRACE OF GOD FREE AND INDEPENDENT.

To William G. Raymond Greeting.

We, reposing especial trust and confidence, as well in your patriotism, conduct and loyalty, as in your integrity and readiness to do us good and faithful service, Have appointed and constituted, and by these Presents do appoint and constitute, you the said William G. Raymond First Lieutenant in the 8th Regiment N.Y. M. with rank from Oct 7th 1861

You are therefore to observe and follow such orders and directions as you shall, from time to time, receive from our Commander-in-Chief of the Military Forces of our said State, or any other your Superior Officer according to the Rules and Discipline of War, and hold the said Office in the manner specified in and by the Constitution and Laws of our said State and of the United States, in pursuance of the trust reposed in you, and for so doing this shall be your COMMISSION

In Testimony Whereof We have caused our seal for Military Commissions to be hereunto affixed. Witness, EDWIN D. MORGAN, Governor of our said State, Commander-in-Chief of the Military and Naval Forces of the same, at our city of Albany, the 11th day of December one thousand eight hundred and sixty-11

Passed the Adjutant-General's Office.

Wm. Stillwell
Adjutant-General.

E. D. Morgan



SEAL

Yankees com. Three my babies born right in field while I'se at work." "Auntie, you don't say your master sold his own sons?" "Lors! yes, that's nuthin." "Well, auntie, do you think it was right?" "No, honey, but you see we'se can't help it." She seemed to be a Christian woman. We prayed with her, and after that kept her in wood and food until her death. When she died, I sent word to her old master, to see if he would bury her. He returned word, "No, I'll have nothing to do with her." So we placed her in a rough coffin which we made and buried her. She will be a witness against that master at the judgment.

Another incident of a little different character :

As we were leaving Maryland, the regiment halted on the East River bridge and one of the boys came running up saying, "They have captured Clem," (meaning my colored servant boy) : I placed Lieut. Carpenter in command of the company and hastened back. Entering a blacksmith's shop where he was detained, I found him crying. "Clem," I asked, "who detained you?" He hesitated from fear. "Clem, point out the man who detained you." He pointed to the blacksmith. I asked, "By what authority have you detained my servant? His name is on the pay roll." He answered, "I didn't know he was your servant. I was told he was Berry's slave." "Oh," said I "you were after your twenty-five dollars," that being the fee for capturing runaway slaves from Maryland. I said "Now, you'll go with me." "You'll let me put on my coat?" "Yes, and I'll let you feel a little of what Clem has gone through." It occurred to me just as we were leaving the shop that we had a long march before us and it was terrible muddy and I could not well stop to attend to the case, so I said, "I'll let you go this time if you will promise never to do the like thing again and pay Clem \$5.00." He said, "I haven't five dollars." "All right," I said, "Come on." But a friend whispered to him, "I'll let you have it, for it will cost you a hundred and perhaps imprisonment." So he paid the \$5.00 and we returned to the regiment while they were yet halting on the bridge. As we came in a general shout went up all through the regiment. "Three cheers for Clem! Now, Clem, give us one of your songs and "pat juber," and he commenced by singing:—

" Old turkey buzzard
 What makes you sail so high?
 You can't get your living
 By sailing in the sky," etc.

accompanied by the "patting juber" which brought a volley of cheers all through the ranks. This boy became very much attached to me and of great worth, especially when I was sick, for he watched me night and day and by his untiring attention, very likely, saved my life. After this when he was sick night unto death, I took him into my tent thereby, saving *his* life, for they would not admit him into the hospital. Through doing this, my orderly and sergeant left my tent.

We expected to be called into McClellan's army, but instead of that were ordered on duty in Washington, D. C., Capt. Sherwood's Co. had the guard house. Our quarters were near the Capitol, surrounded by senators and members of Congress.

Very soon an order came from Headquarters, giving me the command of the Provost Guard, which called me with my men into different parts of the city day and night. I carried out the general orders of the War Department and the special orders of the Provost Marshal. I broke up two of the largest gambling establishments in the city. Shepherd's on Penn. Avenue, was the first, confiscating his gambling implements which I think were never returned. The second was Hall's of New York, located between Willard's Hotel and Grove's Theatre. I took thirteen or fourteen hundred dollars stake money, locked up all their liquors and silverware and put Capt. —— of the Navy under arrest and ordered him to report at the Guard House next morning. I was informed he had to go to the War Department to get release. The next morning early, I went to see General Wadsworth, then in command of Washington, and reported to him in person. As he entered the room, I saluted him and said, "General, I do not know but I made a mistake last night, and if so I would like to correct it at the earliest moment." Straightening up, he looked sternly at me and said, "What have you done, Sir?" I answered, "I have broken up Hall's gambling establishment, caught the men in the very act, and took fourteen hundred dollars stake money, which I have in my pocket. I have locked up all the liquors. I have put away under lock all the silver ware. I arrested a partner of Hall's and several witnesses. I have put Capt. —— of the Navy under parole to report to the Guard House this morning and am now holding the house with my men." He raised up his right hand and bringing it down again said, "You've done right, *Hold them!* HOLD THEM! until further orders." For about ten

days I held the house, when by order the keys were delivered up. I might have received a considerable sum as a bribe if I would have removed my men that night without exposing the house. My first offer was \$20,000. Then I was asked if \$40,000 would settle it. I answered, "No! money can't buy *me*. The Government pays me a liberal salary." When I returned the keys to Hall's partner, he took me by the hand, and with tears in his eyes said, "Col. Raymond, do you know I think more of you, than if you had complied with my wishes?" I replied, "I cannot say as to that, but I know I think more of myself, than if I had accepted bribes."

I closed up, under a general order, the bar of the Willard Hotel, and Hammack's restaurant, where the government officials, and many of the city nabobs obtained their liquors; also the bar of a German hotel, farther down Pennsylvania Ave. Those having charge of these had to go to the Guard House, with confession and promise that they would obey the general order, which was to close the bar at half-past nine. The Judge Advocate, Capt. Todd, also required them to confess their abuse to me, which they did, before they could regain their keys.

In my general work in the city, we emptied hundreds of barrels of liquor into the gutters, and each liquor seller was fined \$45 which they had to pay to Walters, Civil Justice at Guard House. I have reference to those dealers who sold liquor to, and defrauded soldiers, not only taking their money but clothing for liquor. One man, on 7th St. was fined twice in one week. The second time, before it was demanded, he handed the \$45 to me saying, "I know I will have it to pay. This is a pretty heavy tax, but all comes out of the soldier boys, for I put it right on the price of liquor." I said, "You are doing a pretty thriving business here; aren't you?" "Yes." "Well, I'll put an extra assessment on you to-day." "Isn't \$90 a week enough?" NO! I'll roll all your liquor into the street, break in every barrel, and empty them into the gutter, and then if you do not stop defrauding soldiers I'll close up your house during the war." I did empty out the liquor under a desperate protest of his wife, who grasped the first barrel my boys began to roll, with both hands and feet, as she said with an oath, "Faith, an you'll have to roll it over my body." It took two strong soldiers to disconnect her from that barrel. I had no more trouble there after that. I might relate hundreds very similar incidents.

I have been requested by Judge Walters and some of my soldier friends to give a few little added life sketches of some of the freaks of human nature that occurred under my command, in the concealment of liquor, and to show how people will lie, to carry on their nefarious business. It had been reported to me, that an Irish family on Capitol Hill, not far from the Capitol, was selling liquor to the soldiers without license. I called one day and asked, "Madame, have you any liquor here?" She replied, "no." "Are you sure, that you haven't any liquor on your premises?" "Na, not a wa bat," and looking most innocently in my face said, "Plase your honor, do you think I would do sich a thing?" I said, "Are you lying to me?" When she most solemnly affirmed, "I hape to da this manit." I commenced searching, but found none; as I was about to leave the house, I saw a very large cradle, made out of rough lumber, a pillow at the head, and a baby's blanket covered it; as I went to lift the cover, she caught my arm saying, "Please don't weak me sick baby." I said "If you've got a sick child, I'm considerable of a doctor myself." As I laid the cover back, I discovered a demijohn full of liquor; I said, "O, boys, come this way, here's a sick child, take it out and put it on the sidewalk where it can get fresh air." As they repeated my words, it caused a great laugh, which brought hundreds of people to the spot. I said, "Madame, what do you say to this?" Looking square in my face, she replied, "An its only for me ole mon to hav a swig when he comes home tired." I said, "now have you any more liquor?" (God pardon me for causing the woman to lie). She said, "I hope to drop into purgatory thas manit ef I have a drap." As I opened the foot of the cradle, there lay another demijohn. I cried, "O, boys, another sick child, a pair of twins!" They took it out, repeating my words, which created a roar of laughter, with the crowd increasing. "Is that all?" I said; "yes, that's all, ye dan't thank ad lie about it do ye?" I then took off the second covering, and there lay two demijohns and a lot of small bottles. "O, boys, this way, there is a litter of sick babies! take them all out." They did so, again repeating my words to over five hundred people. The bottles were quickly broken and the liquors running down the gutters.

Another lady on 1st street, east of the Capitol, had several barrels of liquor, and dared me to roll it out; it was quickly rolled out. She said, "You will let the men destroy my liquor, but

you dasn't break them in." I took the axe, and the first blow the head did not go in; the second blow it yielded suddenly, causing the liquor to splash well over me, when she set up a hearty laugh at my expense.

At another place I found the liquor all in the lady's wardrobe, a demijohn hanging under each dress, to the amount of eight or ten. We did things with a dispatch; the liquors were quickly destroyed.

I now relate an extreme case of depravity, which occurred near the Iron Clad House, south of Pennsylvania Avenue, and was but one of many hundred similar cases. The house was kept by an old man, who rented out rooms to any persons who might wish them during the night, and was paid extra for food and liquors. He had a percentage of the money of every soldier that was robbed in his house. He had a large room in the basement of his house filled with liquors, high wines, etc., stowed away in puncheons all around the room, beside demijohns, bottles, etc., too numerous to particularize, he having been a wholesale dealer. He had claimed for months that the liquors belonged to the commissary, and for a time I partly believed it. One night between one and two o'clock, with about thirteen of my soldier boys, I enquired of the old man if there were any soldiers in his house, when he promptly answered "no, not tonight." I said, "I don't know whether you are lying or not; I must see for myself." As I started to go up, he said to a woman in the room, "Ain't there a soldier up in the bed?" "Yes," was her reply. "Oh, I like to forgot about that," he added. My orderly sergeant and I went at once up to his room and woke the man, and said, "Do you know where you are?" He said, "I suppose in a hotel." I replied, "you had better look after your money, for you are among thieves and robbers." He felt for his money, and said, "The devil, its gone." I asked, "How much did you have?" "Over a hundred dollars." He continued to curse and swear desperately until I commanded him to stop. "Its good enough for you, you'll stay in your quarters now, till next pay day." He said, "You don't know who is going to suffer by this loss." "Who is the sufferer?" I inquired. "My poor sick wife and children," he replied. "I started to go to Adams' express to send it to her yesterday, but I met two men in soldier's clothes, who said they were glad to see me, and treated me two or three times. I enquired for Adams' express saying, 'I wanted to

send some money home.' They replied, 'it's too late now, you'll have to wait until morning. We will take you to a house where you will be protected from the provost guard,' and they led me to this house." I brought him down into the sitting room, commanding him to keep still unless I asked him a question. I then called for the young lady, and demanded the money that she had stolen. She denied it, and began to cry, saying, "Has it come to this, that I am charged with stealing and lying?" I said "Yes, this is only the beginning of a most desperate life." She said, "Perhaps the old man can tell you something about it." I passed into his room, and demanded the money that had been stolen. He said, "I know nothing about the money, perhaps its that dom ——," calling her a vulgar name. I passed into the other room and repeated to the woman what he had said to me. She said, "Yes and the very liquor that made this man drunk, came out of what he calls the government liquors; he's been lying to you all the time, the liquor belongs to him. I'll show him that he shan't slander me, he's a thief and a hypocrite; I won't have my character injured in this house." As I entered the old man's room, I enquired after the government liquors; he said "they are all right." I ordered him to get his key and lantern, as I must look after the government property. He said, "Oh, dear, I'm sorry, the officer called for the key to-day." I said, "You open that door within five minutes or I'll break it in." "Pardon me," he said. "I believe I have a key that will fit that lock." "Yes, I know you have, and you have known it all the time;" The door was quickly opened. I said, "Do you know what I'm going to do with these liquors;" he answered "No." "I am going to take all these demijohns and smaller bottles and break them on your pavement here, then turn the faucets of all the puncheons, and let the liquors run out and waste." "Oh, please don't, that will ruin me. I shall have to pay the government for it." I said, "Oh, no, I will give you a receipt that I spilled them; if it is necessary." "They won't accept of it." I then ordered him up into his room, and for the boys to bring out and spill all the liquors, which they did, filling the air with their odor. I then gave the lantern to one of the boys while I turned the faucets to all of the puncheons in the room. Then I locked the door, and put the key in my pocket, passing up into the sitting room. I demanded the money of the woman referred to. She solemnly affirmed, that she had no knowledge of it whatever,

hoping that she might die that minute and drop into hell if she had any knowledge whatever of the money; this she did with tears and sobs, as if her heart would break to pieces, which brought tears to the eyes of some of the soldier boys. I then ordered the orderly to search her person for the money. As he commenced the search, she threw the pocketbook clear across the room saying, "Take it, and go to hell with it." As it was brought back to me, I said to the soldier, "Is this your pocketbook?" He said "yes." I found one-third of the money that he had previously described, and there was one five dollar bill over. "Whose money is this?" She replied that it was her's. The soldier said "Yes," I handed her the five dollars, gave the pocketbook to the soldier, and put the money in my pocket. We passed into the old man's room, I demanded the balance of the money. He was lying in his bed, groaning as if he would die before morning, and saying that he was very sick. I searched his clothes and ordered him up. While he was dressing I searched his bed, but found no money. I stepped to the table to remove a pile of New York papers that lay on the table, he took my arm and said, "Please don't disturb these papers, as they are of great value to me." I turned and said, "Sit down sir, you old sinner, don't you interfere again to-night." I took off one paper and shook it, a bill just exactly like those in the pocketbook dropped out. I kept on shaking till the other third dropped on the floor. This money agreed with the previous description. I then knew that the remaining third had passed out with a man who left as we entered the house. I then served a notice on them to get ready to go to the guard house, and for him to take sufficient money, to pay his bill, which would be forty-five dollars for selling liquor to soldiers without license, and that he would have to make up the other third of the money, stolen in his house. I then locked up the house, putting the keys in my pocket, and accompanying the inmates to the guard house, where they were locked up till morning, when he was brought before Squire Walters and fined forty-five dollars, which he readily paid. I then brought him before Capt. Todd, the Judge Advocate, and was ordered by him to pay the balance of the money stolen, which he promptly did, and was severely reprimanded, and notified that if he again violated the law, his house would be locked up^d during the war, he was then given permission to go, taking his keys with him. I then detailed two

soldiers to accompany the robbed soldier to Adams' express office, and see that the money was properly expressed to his wife, and they reported that it was so done. As the soldier left me he kissed my hand several times, throwing his arms around me and thanking me for my perseverance and kindness to him, saying that he would teach his wife and children to love and respect me, and that he would never again be caught in such company. I felt conscious that I had done a favor to the family, though the transgressor suffered severely, and found the Scripture true, "but the way of the transgressor is hard." (Prov. xiii: 15th.) I might fill a large book with equally amusing and interesting incidents which occurred during my command at Washington, and which would be eagerly read by every soldier.

"What shall be done unto [them] whom the [nation] delighteth to honor." (Esther vi: 6th.)

I was highly honored a seat with the reviewers in front of the White House at the closing up of the war, when the victorious Grant and Sherman were marching in their last grand review before the President of the United States, with worn and riddled flags. And as I looked upon this scene, that *could* but *impress*, those remaining boys in blue,—that had left homes, in manhood's strength and vigor,—now returning, after weary marches,—perchance, with sore, and bare feet,—while others, had marched their last march — what a panorama presented itself to the mind's eye! What crushed longings, and buried hopes! — what homes, that waited no coming greeting — but memories, like sorrowing mourners, were then, vainly seeking the last resting-places of those, who had borne away with them, so many of life's joys, and dreams. Surely, what tongue can tell, the miseries, of war? None — none.

I also, was in Washington when our lamented Lincoln was shot, April 14th, 1865, in Ford's Theatre by Wilkes Booth. Abraham Lincoln — the loved, and large-hearted Lincoln, had fallen — by the hand of an assassin. The night before, we marched the streets to a late hour, *rejoicing* over the victory, while the city was converted into day, by its brilliant lights. Then came on lamentation, *mourning* and drapery all over the city and country at large. The sorrow of the South was nearly equal to that of the North, after they saw what was done, as they felt they had lost a friend.

I was also afflicted, with the people of Washington, when Garfield was shot, Sept. 19th, 1881, in the Pennsylvania depot by

Giteau. I was led to see how he could have been raised ; but I was more clearly shown that he would die, and told the people so. I saw each president while lying in state at the Capitol, and witnessed the great concourse of people as they marched through to take their last look of the departed presidents. I arrested Allen and Wise, the two last kidnappers of whom I have any knowledge, and they were lodged in the Old Capitol Prison, in consequence of which, my life was jeopardized. After Allen's release, we met on 7th Street, when he stopped, and looking me in the face, said, "Damn you!" returning the look, I said, "Yes, Allen, its a good time to settle it now." He seeing the pistol on my finger, passed on.

We had very hazardous work with the houses of ill fame scattered all over the city, nearly all of them keeping liquor for sale. At one time, it seemed as though the South had sent in all their diseased loose women, to spread contagion through the army. At that time diseased soldiers multiplying by thousands. So I was informed by one of the surgeons who said if this work was not arrested it would destroy the army of the Potomac. Some nights I arrested as many as thirty of these characters, soldiers being arrested with them. Scores of times, I was threatened to be shot down at once by them, and only God preserved me alive and held them from their purpose. Members of Congress told me if I would frame a law, such as I considered needful to reach such houses, they would see that it was passed at once. Before I could get time to do this, I received the following Commission :—

ADJUTANT GENERAL'S OFFICE,

WASHINGTON, July 30, 1862.

Sir :—I forward herewith your commission of CHAPLAIN, your receipt and acceptance of which you will please acknowledge without delay, reporting at the same time your age and residence when appointed, the State where born, and your full name, correctly written. Fill up, subscribe, and return as soon as possible, the accompanying oath, duly and carefully executed.

Please report to what religious denomination you belong.

Address the Adjutant General, U. S. A.

I am sir, very respectfully, your obedient servant,

JULIUS P. GARESCHE,
Asst. Adjutant General.

REV. WILLIAM G. RAYMOND, *Chaplain, U. S. A.*



Chaplain W. G. RAYMOND, July, 1862.

SURGEON GENERAL'S OFFICE,

WASHINGTON CITY, August 5, 1862.

Sir:—The President of the United States having appointed you a Chaplain for the Hospitals at Washington, you are hereby assigned to duty at the thirteenth Street and Trinity Church Hospitals, and will report accordingly.

Very respectfully, your obedient servant,

JOSEPH R. SMITH,

Act. Surgeon General.

REV. WM. G. RAYMOND, *Chaplain, U. S. A.*

HEADQUARTERS, WAR DEPARTMENT,

SPECIAL ORDERS, No. 169.

ADJUTANT GENERAL'S OFFICE, Washington, April 13, 1863.

“EXTRACT.”

* * * The following named officer is HONORABLY DISCHARGED from the military service of the United States, being a Supernumerary Officer,

Hospital Chaplain, WM. G. RAYMOND.

By command of Secretary of War,

[Signed]

E. D. TOWNSEND,

Assistant Adjutant General.

I CERTIFY THAT the above is a true copy, and that I have this day paid the above-named discharged officer \$51.12 less income tax, in full from April 1, 1863 to April 12, 1863, inclusive.

WM. B. ROCHESTER,

Paymaster, U. S. Army.

WASHINGTON, April 22, 1863.

War Department,

Washington City, D. C.,

..... July 25....., 1862.

To all who shall see these Presents, Greeting:

Know ye, That *William G. Raymond* of *New York* has been, and is hereby, appointed *Chaplain* of the *United States Hospital at Washington D.C.* with authority to do and discharge the duties of that office during the pleasure of the *President of the United States* for the time being.

Given under my hand, at the *City of Washington*, this *Twenty fifth* day of *July* in the year of our *Lord one thousand eight hundred and sixty-two*, and in the *eighty-seventh* year of the *Independence of the United States*.

By the President:

Abraham Lincoln

Edwin M. Stanton

Secretary of War.

WASHINGTON, D. C., Nov. 3, 1862.

Capt. W. G. Raymond, Chaplain U. S. A., was assigned to Trinity Hospital about the 1st of August last. During the time I remained in charge he performed those duties pertaining to the christian office promptly and faithfully. I esteem him as a gentleman and friend possessing in a high degree the traits and instincts of the christian; and as having a rigidly conscientious regard for the faithful performance of his duties.

GEO. WM. HATCH,
Act. Asst. Surgeon, U. S. A.

As Chaplain, I had charge of two hospitals, the Trinity Church, and the 13th St. Baptist Church. In addition to this, I performed much labor, among the hundreds of sick soldiers in the Capitol of the United States.

The first abuse I sought to correct, was the manner in which they buried the soldiers, the imperfect coffins, full of cracks, the the number they would dump into one wagon, putting them into graves half filled with water and leaving them uncovered until the next day, or longer. This I exposed through the press, as files of the papers will show, and a very radical change was brought about. The next victory was procuring the countermand of Gen. Hammond's order to break up the hospitals in the churches. This was accomplished through the War Department. It was affirmed by medical men that thirty or forty of the patients then in these hospitals would die if removed. I first learned of this order on Sunday evening as I went into Trinity Church hospital to hold religious services. The officers, attendants, and patients were in great excitement. They said, "Chaplain, What can we do?" I answered, "Believe in God and keep your powder dry," or words to that effect. "I will waive religious services to-night and see what can be done. You pray, and I will work and pray too." I jumped into my carriage with my sister-in-law, Miss Mary Simmons and rode down to the Washington House, and was soon seated in the presence of Senator Wilson of Mass., and his wife, who had done many acts of kindness, to the afflicted soldiers, and well knew their physical condition. I said, "Senator, we want this order of Gen. Hammond's countermanded." He answered, "Chaplain, what can I do for you?" "I want you to see Sec'y Stanton in person to-night, and tell him, that not less than thirty or forty of the patients will die, if removed." His wife endorsed what I said, and urged him to move quickly, which he did. We then called on Senator King, of N. Y. He being a bachelor seemed pleased, as I introduced to him my sister-in-law. I asked him to write a letter to Secretary Stanton, requesting him to countermand General Hammond's order, and thereby save the lives of thirty or forty sick soldiers. I told him that some of the wealthiest, and most loyal of the church desired Trinity Church to be retained as a hospital. The letter was quickly written, and I started to see Bro. Roberts who lived near the City Hall, believing he had personal influence with Stanton. We met him just starting for church, and

requested him to take this letter of King's at once to Stanton, and Senator Wilson would be there. For a moment he hesitated, saying, "We have just started for church." His wife said, "Never mind the church, God will excuse us to-night." This lady, with Mrs. Dodge, had spent probably over \$1,000 for the afflicted soldiers in my hospital. I need not say Bro. R. went. The next day the order was countermanded, so that day was one of rejoicing, especially to the afflicted ones in that hospital. The officers and patients presented me with a silver-headed cane; also an English bound Bible weighing nearly thirty pounds, valued at \$60, bearing the following inscription: "Presented to W. G. Raymond, Chaplain Trinity General Hospital, by the Medical Officers, Attendants, and Patients of the Hospital, as a tribute to his worth. Washington, D. C., Feb. 1863."

We could write many pages recording wonderful conversions and other incidents of interest while Chaplain, but will relate only one case of a Penn. soldier. He was shot through his body, just below his heart. When I called on him, I found he was an infidel. I asked if he would like me to read the Bible to him, and pray. He said emphatically, "*No*. It will be of no use, I have lived an infidel, and shall die one." I said, "My friend, can't I do *something* for you? Shan't I write a letter for you?" He said, "I *would* like a letter written for I have a wife and children, and they do not know I am wounded. I will say if there is a Christian on earth, my wife is one, and you will find it so, if you ever see her." The letter was sent and the answer came quickly, in which she pleaded for me to do all in my power, to lead him to Christ. She said, she had believed for years, that he would be saved. She thanked God that one man had made an effort to save him. When he read this letter, he burst into a flood of tears, and said, "Chaplain, I guess I did make a mistake. You may read and pray with me." I did so. As my prayer was ended, he asked, "Do you think there is a possibility of *my* salvation?" I answered, "Yes, Jesus died for just such sinners as you, and He'll save you now." "Only believe." He was so low, he could only speak in a whisper. I left him a moment to rejoice with a soldier that had just found Jesus, when he beckoned me, to come back. He said, "Chaplain, look at me, speaking in a louder tone." I said, "I see a great change in you. Are you going to rally?" He looked up and said, "I know what it is, Jesus Christ has had mercy on

my poor soul," and began to sing "Oh, how happy are they who their Saviour obey," singing so loudly that they could hear him, in every ward in the hospital. Dr. Sidney in charge of the hospital, a very wicked man, came up to see him as he thus rejoiced. The soldier threw his arms around the Doctor's neck, thanking him for his kindness, and told him what the Lord had done for his soul and asked, if he would meet him in heaven. The Doctor promised that he would, and went and sat down in a chair by the desk, and cried aloud, so as to be heard all through the hospital. Hearing him, I went to see what was the trouble, and asked, "Doctor, What *is* the matter?" He said, "I have just listened to the greatest sermon, I ever heard preached. That dying soldier, is the happiest man I ever saw, and I have promised him, to prepare to meet him in Heaven." The soldier died in a few days, continuing thus triumphant, to the last. As I returned from burying him, his wife came into the hospital. At first, she manifested great grief, because she was too late, to see him in his last moments, but when she was informed of his glorious conversion, and victory over death, she became cheerful, and resigned to God's will. I took her to my own house, and she was entertained there, until she returned to Penn. I have said, "my own house," for my family had previously moved to Washington on Fourth St., East Capitol Hill.

While Chaplain, my work was not limited to my own hospitals, but I visited more or less, not only those in Washington, but in Georgetown and Alexandria, Fairfax Seminary, Va., and many other points. One night I was called to labor for dying soldiers in the Capitol, and continued my labors all night. Other Christian workers mostly women, were also busy all night, for there were at this time, some eighteen hundred of these sick, wounded, and dying soldiers, reaching from one end of the Capitol to the other.

I frequently preached Jesus in the House of Representatives, and also the Senate. Laboring night and day, with the sick and wounded, my health gave way and I suffered from liver-complaint, and general prostration, from which, I never really, fully recovered, until healed of the Lord, of which, I shall speak farther on. During all my service, under the Government, I usually put in from sixteen to eighteen hours, out of the twenty-four of hard, perilous work.

CHAPTER V.

DETECTIVE INCIDENTS, RAISING REGIMENT OF COLORED MEN,
WAR MEETINGS, NEWSPAPER REPORTS, BOOK BUSINESS,
CALL TO THE INDIAN RESERVATION, LETTERS, ONE
YEAR ON RESERVATION, OTHER MISSION FIELDS.



AFTER leaving the Chaplaincy, I was urged to take a position in the War Department as Detective, and was assigned a post under Gen. Baker, and usually worked by special orders from the War Department. Once I was sent to Martinsburg, Va., carrying the following commission:

OFFICE PROVOST MARSHAL, WAR DEPT.
WASHINGTON CITY, Sept. 8, 1863.

To whom it may concern:

The bearer, W. G. Raymond, is a Detective Officer of this Department. Any attentions or facilities afforded him in the prosecution of his duties will be appreciated.

G. C. Baker
Col & Provost Marshal War Dept.

I stopped and spent some little time at Frederick City, Md., and learned that it was filled with enemies of the Government. The same at Point of Rocks, Berlin, and Harper's Ferry, where I spent a week or ten days. I confiscated about one hundred thousand dollars' worth of property, as it was a part of my work to look after titles. I was assisted by a man named Youngs, a government employé. I ordered a notorious rebel, a blockade runner, into the same arsenal where John Brown defended himself. I visited Charlestown where John Brown, Cook, and others were executed.

I was led up the Shenandoah, to see a man that lived in the country, as he had promised to assist me in capturing Mobley the

most notorious guerrilla and thief. I rode up to the top of the mountain, and had occasion to stop. I had a presentiment that Mobley was coming, seeming to hear his horses, and the rattling of his sabres, but looking in the direction of the sounds, for miles, I could see nothing. I started down the mountain, leading my horse down to the river, when again I heard the same rattling. I hurried back to the point of observation, but still could discover nothing. I gave up my purpose of taking dinner with a loyal family down by the river and for the first time while in the service, became very nervous and fearful, so that I mounted my horse and determined to return to Harper's Ferry without seeing the man, who promised to help me. In less than one hour, the news came to Harper's Ferry that Mobley had passed right down where I had been, and captured three men of the family where I had purposed to dine; also a number of horses, and sent word down to Harper's Ferry, that if Gen. Sherwood did not behave himself, they would come the next night, and drag him out of his bed. Had it not been for the presentiment given me, (I believe, of the Lord,) I should have been captured with the others, and no doubt hung right there, as I had my silver badge inside my vest.

I then forwarded the following dispatch:

HARPER'S FERRY, VA., Sept. 16, 1863.

COL. BAKER: *Sir*,—I have my weekly report nearly completed, and will send it by next mail. I have good success as my report will show. I would like one or two of your best guns, and, with your permission, will bring you the scalp of Mobley, the notorious guerrilla, within three days.

Yours respectfully,

W. G. RAYMOND.

On the receipt of this dispatch, Col. Baker telegraphed back that other work was waiting for me, requiring my return. So my project was dropped.

I went down to Point of Rocks to watch the runaways of smugglers. The Provost Marshal had promised me men for that night to assist me. A young man being with me, we rode out to a farm house, to feed the horses and get supper. I had neglected to get the countersign, as it did not occur to me that they had a guard. On my return, we tarried to water the horses at a brook. As we were riding up a little elevation, a gun was fired, the contents passing close by the young man. Then the command "Halt!" was given. Very quickly thirteen soldiers with

pointed guns, were standing just front, within a few rods of us. The guns were cocked all ready to fire and if one had fired, all would have done so. This frightened our horses, so that we couldn't come to a halt and I said so, and still he cried, "Halt!" I said, "I have halted, but I can't keep the horses feet still." During the time the sentinel who had fired, had reloaded his gun and was just putting the cap on, when I shouted out, "You hollow halt to me again, or move your gun, I'll shoot you dead. I am a friend without the countersign. Is the Lieutenant of the Guard present?" He making no response, I repeated the question. A soldier said, "Yes." Up to this time they had made no effort to learn who I was. I said, "Lieutenant come down here and I will show you I am a man of authority." He started, and then all at once, started to go back. I said, "If you go back I'll shoot you dead." He then came trembling. I said in an undertone, "Put you hand on this badge," and as he did so, whispered "Detective of the War Department." Then he cried, "All right, Guards to your post," and we went into headquarters with him. On the way I said, "You have been playing 'sharp' tonight, and if I knew that you had given the order to shoot and then cried halt, I would shoot you down in your tracks this minute, for the Captain knew that a Detective of the War Department would come through the lines tonight. We could have shot you all down in half a minute, as we are well armed and I thought you were Mobley."

A report came to the office from over the Eastern Branch, Md., that a deserter from the Southern Army had several government horses and had defied one of the Detectives by the name of Bickford, and so intimidated him by threats that he dare not arrest him or take the horses. Col. Baker called me into the office. He said, "Raymond, there is a man up in Maryland defying a U. S. officer. I want you to go and bring him to this office, dead or alive. Select whom you choose to accompany you." Two of us returned with Bickford that afternoon. At nightfall we rode into a piece of woods and hitched our horses; then surrounded the deserter's house, secreting ourselves, as I believed he was lying outside, which proved to be true. Just at daylight he came in from the woods, and going into his house said to his wife, "Have they been here to-night?" She answered, "No," then as he came right out I took him by the collar saying, "You are my prisoner. You are charged with the crime of steal-

ing government horses and resisting a U. S. officer." His wife coming out, begged for his life. I said "We won't hurt him, if he'll behave himself and tell where those government horses are." He said, "I'll show you and give them up." We went nearly a mile, where he had secreted them, and took them and him to Washington, delivering him to Col. Baker, who gave him a severe reprimand and said, "I shall have to shoot about half dozen of you fellows up there before you will behave yourselves." After he had shown penitence, I asked the Colonel to send him back to his family, as I thought they needed him, which he did.

I could fill a volume with just such cases, had I time and space. The next point of interest connected with the government was the raising of a regiment of colored soldiers by the verbal authority of Abraham Lincoln, President of the United States. We commenced by holding war meetings in the different churches. At the first meeting we were protected by Massachusetts troops. We had large gatherings in the Israel Bethel church near the Capitol, and also in the Presbyterian church (colored), on 15th street, where very noted persons were present. In this meeting, after having given a somewhat extended account of the condition of the regiment, I took my seat near a window. This was in the basement of the church. Some unknown person came up to the window, and aimed his pistol at my head, and would have blown out my brains, as was Abraham Lincoln's, had it not been for the window sash, but instead of passing *under* the sash, it passed *over* and hit the plastering above. In the excitement, while the colored boys were getting their firearms in readiness, three pistols were discharged in the room without any serious injury being done. A portion of the soldiers rushed out in rear of the church in pursuit of my assailant and came near shooting innocent people, but thank God! no one was seriously hurt. Two of the men that had agreed to stand by me were Senators Sumner, and Wilson, of Massachusetts, as they were very intimate, personal friends of mine. Commissioner Dole took a very active interest in this regiment, giving money and influence, and procured our commissions from Lincoln, and was with us when Lincoln set us to work, and procured a written order from President Lincoln to Secretary Stanton, which read as follows:

SEC. STANTON,—You will do all that is in your power to assist these gentlemen (meaning Turner and Raymond) to complete this regiment.

ABRAHAM LINCOLN.

This order Secretary Stanton threw down saying, "I don't know anything about this regiment. It is all irregular and I shall watch it, and I shan't muster in the men till the minimum number is made out and the muster rolls made out and certified," a thing which had never before been required. We said, "All right. We'll have the men ready," and he sent us, to Major Vincent, the Ass't Adj. Gen. for further instruction. We called on the Major, who received us cordially, gave us books of instruction and said, "Whenever there is a company ready, let me know and I will have them mustered in." I asked him who should select the men to take command of the companies. He replied, "You will see to that." I enquired if he was willing that I should select colored men for 2d Lieutenants and mentioned the names of Wm. Wormley, and Cook, and others. He said, "That will be all right. Use your own judgment." Two companies were mustered in and placed under my command, and I procured tents for them, and marched them through different portions of the city, into government quarters near Baltimore and Ohio depot. Under our order Capt. Todd issued rations. Then the War Department took them out of our hands, though we had been to the expense of recruiting one thousand or more, feeding them at our own expense, for which we had never received a dime. My claim for this is now before Congress, as the following bill will show :

[Printer's No., 8682.]

47th CONGRESS, 2D SESSION. H. R. 7262.

IN THE HOUSE OF REPRESENTATIVES. JANUARY 15, 1883.

Read twice, referred to the Committee on War-Claims, and ordered to be printed.

Mr. Ryan introduced the following bill: A Bill for the relief of William G. Raymond.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

That there be, and hereby is, appropriated, out of any money in the Treasury not otherwise appropriated, the sum of nine thousand two hundred and fifteen dollars, to be paid William G. Raymond, for his services in organizing, recruiting, subsisting, and for money expended for same, for the First Regiment Colored Volunteers of the District of Columbia, under authority from Abraham Lincoln, the President of the United States. This sum of money, when so paid, shall be in full satisfaction for all claim or claims appertaining to the organization and mustering said regiment.

The truthfulness of the above statements, and the justice of my claim, is proved by the affidavits of a number of persons, and numerous newspaper clippings a few of which, from different Washington papers, we copy below :

“ THE COLORED MAN IN BATTLE.

It has been announced in the columns of *The Republican*, that an effort is being made, to recruit a regiment of men of color, in the District of Columbia, to fight the battle of the Union and Liberty, against the encroachments of the slave power, and that Rev. W. G. Raymond has been named as the commander of such regiment. The propriety of this movement no longer admits of dispute. The colored man is a fitting soldier of the Republic. In every battle field, he is proving his devotion and his bravery. He can face the rebel enemies of the Government, wherever they may appear, and he can withstand all the vicissitudes and evils of the Southern clime. In many localities, he must be our reliance. This is all settled, and as it respects the commander named, permit me to say that this city owes a large debt of gratitude to that gentleman for the skill, the address, the energy, and the bravery exercised by him in bringing order out of the chaos that pervaded Washington in the earlier days of this rebellion. The colored man is entitled to a fair opportunity in the beginning of his marshal career, and to insure this he must have a commander worthy his respect and confidence. Such a man is Mr. Raymond. A Christian and a soldier, he will lead his men in prayer and in battle, and we may well hope that he may prevail in both.

AN OLD CITIZEN.”

The above was from a noted Southern gentleman in the Patent Office, and a ruling Elder in the Presbyterian Church.

“ THE COLORED REGIMENTS.

We are pleased to learn that the Secretary of War has recognized the applications of Colonels Turner and Raymond to organize a colored regiment in this city. The Secretary of War will send mustering officers to muster them into the service to-morrow. All desiring to connect themselves with either of these regiments are requested to meet at the Israel Bethel Church, near the Capitol, to-morrow at 9 o'clock, A. M., when they will be mustered in and assigned quarters immediately. There will also be a ratification meeting held on the same evening at the same church.”

“ THE COLORED REGIMENT IN THE DISTRICT.

The Secretary of War to-day, on application of Commissioner Dole, consented to receive the colored soldiers by companies instead of requiring the entire regiment to be raised before accepting it. The recruits are directed to meet at the Contraband Camp on Monday noon, when they will be mustered in and provided for.”

“ ANOTHER WAR MEETING OF THE COLORED MEN.

A meeting was held last night in the Fifteenth Street Presbyterian Church in aid of the new regiment. The meeting was called to order by Thomas H. Hinton, and Rev. Dr. Shelton, of Ohio, was chosen Chairman, and D. W. Wight, Secretary. Lieut. Col. Raymond then stated briefly the object of this meeting, and spoke of the progress of the regiment. Encouraging and highly interesting remarks were made by Dr. Shelton, Geo. W. Hatton, Col. Birney, Rev. Mr. Scott, of Iowa, Mr. Hinton, and Col. Turner. The meeting adjourned to meet on the green, south of the Capitol, near the Israel Bethel Church, on Friday, the 5th instant, at 3 o'clock, P. M., when a grand mass meeting will be held.”

“ THE WAR MEETING OF THE COLORED MEN.

Pursuant to a notice in *The Republican* of last evening, a large meeting was held in the Union Bethel Church, on M Street, between Fifteenth and Sixteenth streets. Quite a number of white people were present among whom we noticed several officers and soldiers. The meeting was organized by selecting Mr. Edward Green as Chairman, and Mr. A. N. Sanborn as Secretary. The object of the meeting was then stated by Lieutenant Colonel Raymond, who made a few appropriate remarks. He stated some of the disadvantages under which they had labored, and also the prejudices existing against colored soldiers. He said they had over eight hundred men that would bear inspection, if they were called out to-day; and if officers and quarters had been assigned them they might have had one thousand or fifteen hundred men mustered in. They had plenty of provisions offered them, and only needed quarters. Colonel R. was frequently interrupted by cheers and applause. Remarks were also made by Dr. Shelton, Captain Thomas, Colonel Bingham, Mr. Crawford, and others. Resolutions, in reference to a retaliatory proclamation on the part of our Government for the protection of the colored soldiers, were

then read and unanimously adopted. After which a committee of four was appointed to wait upon the President with the resolutions. The roll was then opened for the enrollment of names for the First District of Columbia Colored Volunteers, when a number came forward and signed the roll."

" ANOTHER WAR MEETING OF COLORED MEN.

Last night, according to appointment, a meeting of colored citizens was convened at the Israel Bethel Church, near the Capitol, in aid of the regiment now forming. The large audience room was crowded. The meeting was organized by the selection of Rev. H. M. Turner (colored) as Chairman, and Frank A. Taverns (colored) as Secretary. Lieut. Col. Raymond then gave a brief statement of the progress in the organization of the new regiment. It was expected that two companies would have been mustered in that day; but owing to delays in getting the men together in the forenoon, and the lateness of the hour before the order from War Department could be obtained, the matter was deferred until the next morning. He also stated that the arduous duties which had devolved upon Col. Turner, and his active zeal in bringing matters to their present encouraging aspect, had worn upon his mind to such an extent as to cause his health to give way temporarily, and he was now quite ill, and unable to be present. He hoped the prayers of all the good among their people would ascend to the throne of grace for his recovery.

Col. R. then exhibited a beautiful silk flag — the stars and stripes — and stated that this had been presented to the regiment during the day by a patriotic colored lady, who, having been prospered herself in this world's goods, desired the prosperity and elevation of her race. The following letter, which accompanied the flag, was then read and greeted with tumultuous applause: —

WASHINGTON, May 18, 1863.

COL. RAYMOND: Please accept for your regiment this flag as a token of my good wishes, hoping that it may be the first to reach Richmond. Having been fortunate myself, I doubt not you will share the same luck with this banner.

I remain your sincere friend,

JULIA HENDERSON.

This regiment, was the first to enter Richmond, though questioned.

Col. R. then read extracts from *The Republican* of last evening, showing how well colored soldiers can behave in battle. He thanked the press of this city for their favorable notices of this regiment. Dr. Cooper (colored), of Michigan, was then introduced. He was in Chicago three weeks ago, and all the way from that great city to this he found but one sentiment prevailing with the colored people. They wished to fight. He had heard but one objection urged, and that was the fear that they would not be treated as prisoners of war if captured. He believed this Government strong enough to protect them, and it would do it. Governor Andrew's letter was cited in proof of this. A soldier is a soldier, no matter what his color. (Applause.) He (Dr. C.) was going into the fight. (Applause.) He would not stay away on account of what Jeff. Davis may say. We are under no obligation to obey him. (Laughter.) If we have Abraham Lincoln, Secretary Stanton, and a host of loyal people at our backs with that flag waving.

As before intimated, by raising this regiment of colored troops, I had incurred about a thousand dollars debt, hoping to get out of which, I went into the book business. As these books were all of a moral and religious character, General C. C. Alger gave me an order to go into the different forts and sell. That year I cleared from two to three thousand dollars, and paid the thousand dollar debt. About this time, I met Dr. Taylor, of Brooklyn, N. Y., Ass't Secretary of The Home Mission Society for the Indian Reservation. He wanted to know if I was at liberty. I said, "I am for anything the Lord wants of me." He said he had been looking and praying for a man who was capable of taking charge of the Indian school on the Pottawottamie Indian Reservation, Kansas, five miles from Topeka, the capital. He said they would give me ten or twelve hundred dollars a year and even more if I did not get the agency, but he thought there would be no failure in that, as Sec'y James Harlan had told him that he intended the missionaries should be the agents of the Reservation and the salary of that office was \$1,800, and the perquisites would make it over \$2,000. This call to the Indian Reservation I accepted, and accordingly closed up my business in Washington, April, 1866, and started for my new field of labor.

The following letters handed me just before we left Washington will show the appreciation of those with whom we had been there associated, for four years, during the war.

Alger

POST OFFICE, WASHINGTON, D. C., April 10, 1866.

Rev. W. G. RAYMOND: *My Dear Sir*,—Permit me to join your many friends in this city in the expression of my good wishes for your future welfare and happiness and for your success in the new field of labor in which you are about to enter. Your patriotic course during the rebellion, the services you rendered our sick and wounded heroes, and your many noble acts while in command of the Provost Guard of this city, have endeared you to every loyal man in this District whose good will and friendship you will carry with you to your new and distant home.

That you may find kind friends, those who will appreciate your motives and intentions, in the far off West, is the ardent prayer of

Truly and sincerely your friend,

S. P. BOWEN, *Postmaster*.

WASHINGTON, D. C., April 10, 1866.

Rev. W. G. RAYMOND: *My Dear Friend and Brother*,—Your mission field is changing. For some years you have been laboring in this vicinity and while endeavoring to do good to others you have allied yourself by warm friendships to many christian hearts. In separating from you and bidding you farewell, I look with no small interest to that field which God has, I trust, selected for you. I hope you may be encouraged and blessed in your labors and even the unborn Pottawottamies will in the future rise up to call you blessed. May God strengthen and bless you abundantly on earth, and give you a place in his kingdom at last.

Truly yours,

A. CHESTER.

The above gentleman was at the head of a bureau in the Patent office, and a minister of the gospel.

WASHINGTON, April 10, 1866.

Col. W. G. RAYMOND: *My Dear Sir*,—From the beginning of the war to the present moment I have known you as a true soldier, a gallant officer, and an earnest Christian minister, and a sterling man. On the eve of your departure for the home of the Indian in the West, to whom I am sure you will prove a friend and benefactor, I desire to commend you to the favor of all good men, and to the protecting care for you and yours of our Heavenly Father, without whom not even a sparrow falleth to the ground.

Cordially and fraternally,

THOMAS C. CONNOLLY.

SENATE UNITED STATES, April 11, 1866.

To whom it may concern:

The bearer of this, the Rev. Mr. Raymond, goes to Kansas as Missionary to the Pottawottamie Indians, and I take pleasure in cordially commending him to the confidence and esteem of our friends both in Kansas and on the way. Any favor extended him by any railroad company will be worthily bestowed and duly appreciated.

Very respectfully, etc.

(Senator)

S. L. Tompkins
Pres't. A. P. P. R. Co

I cordially concur in the above, having known Col. Raymond for several years, I cheerfully commend him to those with whom he may be associated in his new home, and I desire to say further that any favor extended to him will be appreciated by our late lamented Secretary of the Treasury,

Yr. M. Dow
Chas. Com. on Ind. Affs.

I have known the Rev. Mr. Raymond for the past four years, and fully concur in what is said of him in the foregoing notes, and unite in commending him to the confidence and kindness of Christian friends wherever he may go, and especially in his new and interesting field of labors.

(Senator) O. H. BROWNING.

I fully concur.

(Senator)

E. Cowann

(Senator)

E. COWANN.

DEPARTMENT OF THE INTERIOR,
WASHINGTON, D. C., April 16, 1861.

To whom it may concern:

I have been informed of the appointment of Rev. Wm. G. Raymond, as Missionary to the Pottawottamie Indians, by the Baptist Board of Missions.

He is represented to me to be a most excellent and worthy Christian minister. Wishing for him success in his new fields of labor, I commend him to the generous sympathies of all who feel an interest in the welfare of these dependent wards of the government.

Very respectfully, etc.

(Senator)



Arriving at the Reservation, I immediately commenced labor. The first effort I made was an application to the government for \$2000.00 to repair the building, and obtained it, and saw it well expended. Failing to realize the fulfillment of Dr. Taylor's promise, I only remained one year. During this year my son, William Andrew, now in Kansas, was born.

HEADQUARTERS, 86TH REGIMENT, N. Y.,

February 17, 1863.

CAPT. RAYMOND, *Chaplain*: *Dear Sir*,—I write to inform you that Gen. Piatt at his own request is relieved from command of this brigade and the command again devolves upon me, and I hope you will spare no pains and that you will use every effort to procure my appointment to the office of Brig.-General. I will procure letters from Generals Whipple, Wadsworth, and Piatt, if I can, and forward them with as little delay as possible, and it now seems to me the appointment can be brought about and will be an honor to the 86th. Please let me hear from you soon and let me know how it looks.

Respectfully yours,

B. P. BAILEY,

Col. Commanding 1st Brigade, Whipple Division.

HARPER'S FERRY, VA., Sept. 16, 1863.

COL. BAKER: *Sir*,—I have my weekly report nearly complete and will send it by next mail. I have good success, as my report will show. I would like one or two of your best guns, and, with your permission, will bring you the scalp of Mobley, the notorious guerilla, within three days.

I would like a little more money at your earliest convenience.

Yours respectfully,

W. G. RAYMOND.

BALTIMORE AND OHIO RAILROAD,
PRESIDENT'S OFFICE,

BALTIMORE, April 10, 1866.

Dear Sir,—The President has received your communication of 9th inst. Half fare tickets to ministers are confined to those alone having parochial duties on our line.

In the case of the Rev. Wm. G. Raymond, however, the President is willing to make an exception to the rule.

You will therefore please find enclosed an order on our Agent at Washington (Mr. G. T. Kountz) authorizing a ticket, at *half fare*, from Washington to Bellarie for the party named.

Very respectfully yours,

E. E. TAYLOR, ESQ.,

Cor. Sec., A. B. H. M. T.,

Avenue House, Washington.

ANDREW ANDERSON,

Secretary to President.

UNITED STATES INTERNAL REVENUE,
COLLECTOR'S OFFICE, DISTRICT OF KANSAS,

LEAVENWORTH, Jan. 25, 1875.

GENTLEMEN,—The bearer, Mr. W. G. Raymond, has a pending claim before the House of which you are honored members. I know nothing of the merits of the claim, but do know that Mr. Raymond commends the confidence of all who know him, as a Christian gentleman above the suspicion of a dishonorable act.

He says he has no personal acquaintance with you and it gives me pleasure to present him by this note.

Very respectfully,

GEO. T. ANTHONY.

To Hons. D. P. LOWE,

S. A. COBB, M. C.



Maj.-Gen. C. C. AUGUR.

WASHINGTON, D. C.,
 HEADQUARTERS DEPARTMENT OF WASHINGTON,
 22D ARMY CORPS,
 WASHINGTON, D. C., April 10, 1866.

The Rev. W. G. Raymond has been known to me for the last two years in connection with the services as Chaplain at one of our hospitals, and his duties as a colporteur and friend of our soldiers. I found him most faithful and devoted in his duties—active and watchful for opportunities to do good to the sick and distressed. I have a great regard for him as a sincere and devoted Christian and cordially commend him to all with whom he is brought in contact in his new field of labor.

C. C. Argur,
Major Gen. of
Colporteur

I can concur with all that has been said in this letter above of Gen. Argur and rejoice that so energetic and good a man as Gen. Raymond has consented to take charge of the Baptist Mission at the Pottawottamie Reservation.

W. T. Dole

Late Com. of Indian Affairs.

I concur fully in the foregoing.

W. C. Edwards,
Com. U. S. Land Office

CUBA, Feb. 12, 1855.

To whom it may concern :

We, the Missionary Committee of Cattaraugus Association, take great pleasure in saying, that we have been personally on the Allegany Reservation, and that the condition of the Indians are such as to warrant any exertion that may be made for their elevation. And that we most sincerely call upon all the friends of Zion to cheerfully respond to the call being made by a respected brother, Rev. W. G. Raymond, the authorized agent of said Committee, to solicit funds for erection of a suitable house of worship, on said reservation, for the use of the Indian Baptist Church.

Done by order of said Committee,

E. F. CRANE,

Clerk pro tem.

A. T. COLE,

Chairman Committee.

The Home Mission Society received the benefit of all my outside labors and also of the farm on which I lived and of which I had the care—a farm of 320 acres.

During this short missionary life, I rode nearly 3000 miles on horseback in connection with my mission. I supplied the Topeka Baptist Church, the Auburn Baptist Church, 12 miles distant, the Burlingame Church in Osage Co., 24 miles distant, and another station 18 miles away, besides attending associations and conventions.

I left the Reservation moneyless but not friendless, and launched out on to mostly missionary fields, moving my family to Auburn, Kansas, and agreeing to preach there one-half the time; the other half at Burlingame and other missionary points. My usual Sunday labors were three sermons and a ride of from three to ten miles, out and back. At one revival—the first in Auburn, there were from one to two hundred conversions, though all these did not continue to give satisfaction that the work was genuine. The fault, I think, lay in their being pressed into the church before they were really saved. The Lord graciously visited Burlingame where some were genuinely saved.

I left that field because they wanted me leave my work of preaching the Gospel to go out to beg funds to complete their meeting-house, when I knew there was wealth enough right among them for this purpose.

About this time, I had a conversation with the M. E. minister of Auburn in regard to Mission Creek, about eight miles away, a

rich section of country. He asked me if I did not want that field. "If you do," said he, "I will give it to you, for I have been preaching there for over a year and they have not given me enough to pay for the salt I have used in my victuals." I laughed heartily and said, "Yes, Bro. Orwick, I'll take the field." I did so. In a few weeks, I witnessed there, the conversion of scores of precious souls, and baptized thirty or more willing converts and organized a Baptist Church, and within a year built a large, commodious meeting house, clear of debt, and had the privilege of baptizing quite a number of Bro. O.'s Methodist members, one a wealthy lady nearly 80 years of age, who had been a Methodist nearly fifty years. She said to me within a year after I baptized her. "Bro. Raymond, I have made more progress since I was baptized than in forty years before.

Other points I reached during my missionary work was Williamsport, Lynn Creek, eight miles from Topeka, Big Springs, and other places.



CHAPTER VI.

SURGERY, MEDICINE, AND ASSOCIATIONS WITH DOCTORS, POLITICAL LIFE, ITS BANEFUL INFLUENCES, THE CHASTENING HAND, BEREAVEMENTS, AN INVALID, LOSSES, FURTHER BEREAVEMENT, GRASSHOPPER PLAGUE, SEARCH FOR HEALTH, GREAT MISTAKE AND HUMILIATION, HEALING, SECOND COMING.



NEVER practised medicine for a living, though I could have gone into a very lucrative practice, with a very little additional study. I have assisted and performed surgical operations on a great many persons. One doctor in Pennsylvania by the name of Pekham was erecting a building, and a heavy add fell from the top of the tall building, fracturing his skull making a long gash, of about three inches in length, and which would have cost him twenty-five or thirty dollars to have got a competent surgeon. When he became conscious he said, "Elder, you can do it." I sponged the wound, and cut the hair off, then removed all the fractured portions, then sewed the scalp nicely together, and covered it all over with a plaster, and within ten days he was out smart again. I have rode and consulted with physicians more or less for years. During my chaplaincy, I was invited by the regular army surgeons to consult in cases of surgery, and some other diseases, and for the last eight years have sometimes had a thousand a month under my hands for healing. I think I ought to have some knowledge, and the cause, of them. I have had the very best physicians say to me, that they would not give medicine, if they thought they would not be detected, and would much rather give bread pills than blue pills. I will introduce a few extracts, from some of the most eminent doctors in the world.

DOCTORS AND MEDICINE.

Inasmuch as the subject of doctors and drugs has been brought to the attention of the people of this section of the country, let us introduce the testimony of some of the most prominent physicians in the world.

Professor N. Chapman, late of the University of Pennsylvania, formerly President of the Philadelphia Medical Society, and declared a few years ago to be at the head of the medical profession in America, says in "*Materia Medica*," vol. 1, page 3: "Medical conclusions differ very widely from every other species of evidence. We cheat ourselves with a thousand illusions. It is not necessary that I should enforce this remark by the enumeration of any examples. No one who is conversant with the practice need be told how often his own deductions have proved erroneous, and *how little confidence* is to be reposed in those pompous recommendations with which medicines are promulgated."

On page 33 the same author says: "To trace the multiplied relations of medicine to disease, we at once introduce the spirit of speculation."

Again he says: "As it is, we are plunged into a labyrinth almost without a clue. Dark and perplexed, our devious career resembles the blind gropings of Homer's Cyclops round his cave."

And again he says, page 32: "This, indeed, is emphatically true, that we can hardly ever pronounce with certainty what will be the exact results from the dose administered. It might gratify our vanity, were it not more than counterbalanced by the humiliating view of so much absurdity, contradiction, and falsehood."

Here, then, he admits that medical practice is an "illusion," and that it is "speculation."

Sir Astley Cooper, physician to Queen Victoria, has declared "The science of medicine is founded upon conjecture and improved by murder." What a shocking statement from a man so eminent as to have the royal family in his professional care.

Professor Armor, of the Long Island College Hospital, declares, in the *New York Medical Journal* for January, 1883, that "drugs are administered, patients sometimes recover, and we suppose we have cured them, whereas our remedies have had little or nothing to do with their recovery. Very likely it took place in spite of our drugs."

Sir James Johnson, formerly editor of the *Medical Chirurgical Review*, London, says: "I declare, as my conscientious conviction, founded upon long observation and experiment, that if there were not a single physician, surgeon, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality than now prevail."

Dr. Oliver Wendell Holmes has declared before the Massachusetts Medical Society: "I fairly believe that if the whole materia medica could be sunk to the bottom of the sea, it would be all the better for mankind and all the worse for the fishes."

Prof. Magendie, the great French physician, whose experiments and teachings are recorded and scattered over the whole globe, addressed the students at the Paris Medical College in the following language: "Gentlemen, medicine is a great humbug. It is nothing like science. Doctors are mere empirics when they are not charlatans. We are ignorant as men can be. I must tell you frankly that I know nothing about medicines. I repeat to you, there is no such thing as medical science. I grant you people are cured, but how? Nature does a great deal but *Doctors do devilish little.*" Think of it; a man so high in the medical profession, as Dr. Magendie is acknowledged to be, lecturing in such style to a class!

Dr. James Mason Good, the noted author, says: "The science of medicine is a barbarous jargon, and the effects of our medicines in the highest degree unsatisfactory, except, indeed, that *they have destroyed more lives than war, pestilence and famine combined.*" How does this sound to the people who have a mania for swallowing medicine?

Dr. Martin Paine, in his great work, "Institutes of Medicine," page 541, declares: "The most violent poisons are among our best remedies. We do but substitute one morbid action for another." Dr. Paine is authority if there ever was any. He was Professor of Institutes of Medicine and Materia Medica in the University of the City of New York, and member of any number of learned societies in Europe and America.

Dr. Hall, of *Hall's Journal of Health*, says: "Medicine, even the *mildest*, is a poison, and effects a result in proportion to its poisonous qualities. It cures by *setting up a disease greater than the original which it seeks to cure.*" Hence the reader can easily see how it is that medicine *seems* to "cure" the simpler forms of

disease, by establishing the more serious ailments, such as heart disease, liver troubles, consumption, kidney disease, dyspepsia, paralysis, spinal trouble, female disorders, and the host of other chronic ailments which are acknowledged incurable by any drugs.

It is the duty of a doctor to ease a man's pain, and quietly slip him out of this life into the Great Beyond.

"Men who are really sick die, and we cannot save them." — Prof. Frederick R. Marvin, M. D.

"I have no faith whatever in our medicines." — Dr. Bailey.

"Medicine is so far from being a science that it is only conjecture." — Dr. Evans.

"Of the essence of disease very little is known." — Prof. S. H. Gross, M. D.

"Mercury has made more cripples than all wars combined." — Dr. McClintock.

"The administration of our powerful medicines is the most fruitful source of deranged digestion." — Prof. E. R. Peaslee, M. D.

"So gross is our ignorance of the physiological character of disease that it would be better to do nothing." — Magendie, France.

"The physician mixes, combines and jumbles together vegetable, mineral and animal substances, and administers them right or wrong, without considering for a moment the cause of the disease and without a single clear idea as to his conduct." — Magendie.

"If the arts of medicine and surgery had never been invented, by far the greater number of those who suffer from bodily illness would have recovered, nevertheless." — Sir Benjamin Brodie, M. D.

Dr. Abernathy, of London, declares: "There has been a great increase of medical men, and, upon my word, diseases have increased accordingly." It is truth and can be easily understood, if the people will only stop swallowing drugs long enough to examine into the matter.

Dr. Martin Paine, the noted professor and medical author, says in his "Institutes of Medicine": "Remedial agents can never transmute morbid into healthful conditions."

Dr. Franklin says that "Nature cures, while the doctor takes the fees."

Another noted physician says that, "Medicine draws the patient's attention, while Nature cuts in and makes the cure."

Dr. Wood, in his "Practice of Medicine," declares in the very first chapter that "We have not yet learned the essential nature of the healthy actions, and cannot, therefore, understand their derangements." I ask, then, how can a man treat successfully that which he does not understand?

Dr. F. L. Oswald says: "Many sicknesses are caused by poisons foisted upon the system under the name of tonic, beverages or remedial drugs; the only cure is to shun the poisons."

Sir Henry Baker, in describing the sufferings of his party while exploring the river Nile, states that he threw away his medicines and substituted nothing but a vapor bath, and after that his men went on their way rejoicing.

Dr. Livingstone gives an account of a similar experience.

Dr. J. H. Kellogg, "Physician in Chief" and manager of one of the great institutions in America, says: "If a cure is effected, *it must be through the wonder-working of nature, and not through the agency of any drug.*" The same author says, "Medical quackery is by far the most dangerous of any form, yet the most common."

Dr. B. W. Richardson, one of the most noted physicians of Europe, says: "The world, I must confess, would be happier if drugs were unknown."

Dr. Thomas N. Reynolds, Professor of Materia Medica in the Detroit Medical College, said: "There is a most extraordinary misconception with regard to the true functions of medicines and medical men. It pervades the educated medical fraternity itself. It is a common thing to see the younger members of our profession attributing to medicines cures that they never produced. Even the older ones prescribe remedies that serve nothing more than to satisfy the mind of the patient that he is taking medicine, and also to satisfy the doctor that he is 'doing something' for the case. . . . This undue credit to the effect of drugs arises from habit. . . . With medical men the hope to hit upon the lucky remedy has, in all ages, led to the adoption of many absurd things, and to excessive dosing. Nothing but hard-earned experience and frequent disappointments will ever convince the *young* doctor of the *worthlessness of drugs*. . . . Doctors should be educators, rather than physic-mongers."

Such is the testimony of a man at the head of a great medical college.

“All medicines are poisonous.” — Prof. S. St. John, M. D.

“What we call *medical science*, is a jumble of inconsistent opinions.” — Dublin Medical Journal.

“Nine times out of ten our miscalled remedies are injurious to our patients.” — Prof. Jamieson, Scotland.

“Physicians have hurried thousands to their graves who would have recovered if left to Nature.” — Prof. Clark, New York.

“Every dose of medicine is a blind experiment on the vitality of the patient.” — Bostwick’s History of Medicine.

“I fearlessly assert that in most cases our patients would be safer without a physician than with one.” — Dr. Ramage, F. C. R.

“All our curative agents are *poisons*, and, as a consequence, every dose diminishes the patient’s vitality.” — Prof. Clark.

“The ‘*vital effects*’ of medicines are very little understood. It is a term employed to cover an ignorance.” — Prof. Davis.

“The popular medical system has neither philosophy nor common-sense to commend it to confidence.” — Dr. Evans, F. C. R., London.

“The drugs which are administered for the cure of scarlet fever, kill far more patients than those diseases do.” — Prof. Baker, New York Medical College.

“All our cogitations respecting the *modus operandi* of medicines are purely empirical.” — Prof. Chas. D. Meigs, Jefferson Medical College, Philadelphia, Pa.

“The reason medicine has advanced so slowly, is because physicians have studied the writings of their predecessors, instead of Nature.” — Alex. H. Stephens, M. D.

“Ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, stark, staring nonsense.” — Prof. Gregory, Edinburgh.

“The *modus operandi* of medicines is still very obscure. We know that they operate, but exactly *how* they operate is entirely unknown.” — Prof. E. H. Davis, M. D., New York Medical College.

“All medicines which enter the circulation *poison* the blood in the same manner as do the poisons that produce disease.” — Prof. Joseph M. Smith, M. D., New York College of Physicians and Surgeons.

“It is my firm belief that the prevailing mode of practice is productive of vastly more evil than good, and were it absolutely

abolished, mankind would be infinitely the gainer." — Dr. Cogswell, Boston.

"What do persons, who call themselves reasonable, do in the midst of a hundred doctors, with a hundred different medicines, each affirming that his own is good, and that all the rest are bad? Do they reject them all? No, they *swallow them all!*" — Dr. Trall.

"Thousands are annually slaughtered in the quiet sick-room." — Prof. Frank, M. D., London.

It is the universal testimony of all experienced physicians, that the people are fanatical and want to be swallowing drugs. At a medical association in Northern Indiana, one of the oldest and most successful doctors present arose, and in a public speech to the other doctors, declared that the older he grew and the more experience he had, the less medicine he gave; and at the close of his speech he strongly intimated that if he continued much longer in the practice he would abandon drugs altogether.

Dr. Kellogg, at the head of the great Medical Sanitarium, says: "The public have been kept in the dark for ages, until they have come to believe that they must, without asking any questions, swallow whatever the doctor prescribes."

Dr. A. H. Stephenson says: "The older physicians grow, the more skeptical they become in the virtues of their own medicines."

"We might fill a volume with a list of physicians who condemn the Medical Science as not only not beneficial, but absolutely injurious and killing in its effects. Is it any wonder, then, that the public demand a system of cure without these murderous drugs, when the physicians themselves condemn them as hurtful?" — Water Cure Journal.

I have introduced only a fractional part of the testimony which I have from only the most eminent physicians and medical authors in the world.

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven.—*Matthew xviii: 19.*

(A Promise of Agreement.)

In vain shalt thou use many medicines.—*Jer. xlvi: 11.*

Ye are all physicians of no value.—*Job xiii: 4.*

The diseased have ye not strengthened, neither have ye healed that which was sick.—*Ezek.* xxxiv : 4.

And Asa . . . was diseased in his feet, until his disease was exceeding great : yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers and died.—*2 Chron.* xvi : 12, 13 ; *Mark* xvi : 17, 18, 20.

Is any sick among you? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord shall raise him up.—*Jas.* v : 14, 15.

I am the Lord that healeth thee.—*Ex.* xv : 26.

Lev. xxvi : 15, 16. *Gen.* xx . 17. *Num.* xii : 13. *Mark* vi : 13. *2 Kings* v : 14. *1 Sam.* vi : 3. 103d *Psalms*, 2, 3, 4, 5. *John* xiv : 12.

Regarding my political life in Kansas, I refer to it reluctantly and with many regrets, although I believe I was on the right side of the political issue which was liberty or slavery. There seemed to be, as I then thought, a necessity to engage in the politics of that new state. This I did faithfully and effectually, as many Senators as well as Governors and other politicians would testify. There is one consoling thought as I review this record, it is, that though I mingled intimately with infidels and scoffers of religion and men who were using bribes and deceiving and lying, I never accepted a bribe nor handled money to bribe, nor wilfully lied. I may sometimes have evaded, but I sought to *out-general* my antagonist, and in doing so formed alliances which I now consider unjustifiable for a Gospel minister, and I know had the tendency to divert my mind from the simplicity of the religion of Christ, and weaken my religious influence over those with whom I thus associated. Not that I neglected the ordinary practical duties of my profession as a minister, but felt in my devotional seasons when going before God, either in secret or in public, that I had not free access to the throne as I had had. I know the Lord has forgiven the sins of that course.

Another baneful influence of this political life. I naturally became worldly minded, dabbling in railroad projects, holding railroad meetings, and using what I now regard as deception in bringing the projects before the people, in order to induce Eastern capi-

talists to assume the responsibilities of completing the road. I can now see that there was an undue and unjustifiable influence brought to bear in voting county and town bonds, which in many cases would deceive those who purchased them. Another thing I regret is my trafficking in blooded horses and fine stock, and exhibiting them in the fairs to compete for the premiums, these premiums generally resulting in dissatisfaction.

Though I did accumulate some property through these channels, yet I did not long enjoy it before the Lord's chastening hand was laid upon me. Blow after blow fell. First my dear wife was stricken down with an illness which, after one year, terminated in her death which occurred in Brookfield, Tioga Co., Pa., in the same room in which her mother had died.

Complying with my wife's wishes to go to her father's in Brookfield, I was compelled to put my five horses on the market and sell them for whatever they would bring. Then my large stock barn all ready for completion, never was finished and its walls stand there still as a monument of God's displeasure. Then there was the expense of taking my family so far. This with the hope of my wife's regaining her health, but she only lived six weeks' after reaching her old home and died in the fall of 1871. She left the clearest evidence of her acceptance with the Lord and it is a satisfaction to me that I devoted that whole year, to the neglect of every thing, to her. Every night I had the special care of her, for I purposed to go just as far towards the grave with her as I could go. She was buried in the family graveyard, in a beautiful grove, on her father's farm by the side of her dear departed mother and brother-in-law. One year I remained there, a grave worshipper. I would remain at the grave for hours, and then go into the woods and some times remain there the balance of the day. At the end of the year, my health failed.

This brings me to the year 1872. I was then taken ill with a complication of diseases, any one of which, physicians said, must prove fatal. I had abscesses, and ulcers in the stomach, heart disease, liver, kidney and bladder troubles. Worse than these diseases was the habit of taking opium. The fall previous to my being taken so seriously ill in the spring, Prof. Kent advised my taking Bigelow's Purified Opium, to relieve me of pains from bilious colic to which I was a subject. The habit was soon fixed.

During my long illness, I was faithfully attended by eminent physicians, among whom was Prof. Kent, who was considered the

very best. He was a member of my church and an intimate and beloved friend. At one time I lay forty-eight hours in a comatose state. My son came to bury me, During this time Prof. K. did not leave me to see another patient. His mother and sister prayed for my life, all night long, and in the morning I opened my eyes. The "prayer of faith" saved me and the Lord raised me up. Still, I was not healed, but continued for ten years a hopeless invalid, suffering continually in my stomach, my only relief being by the use of the opium which I was seldom without. When suffering, I would have given a large sum rather than be without it. I then knew nothing of healing through faith in Christ, as I now understand it, although I had all through my ministry some of the most remarkable answers to prayer in the restoration to perfect health of those who were sick. Now instead of going to the Great Physician for the healing and cleansing of my body, I returned to Auburn, Kansas, and purchased the finest span of horses and other equipments, thinking to divert my mind from my diseases and thereby restore my health. My two daughters, Ellie and Rosa, and my son Willie were with me at my home. An almost idolized daughter, Mary, was very happily married and settled only four miles distant. In my lonely hours, I would leave my mansion in Auburn and ride up to my daughter's farm to receive the sunshine of her smiles which were always ready for me. But sunshine was soon followed by dark clouds, for within three days my daughter and her babe were laid away in the same grave. Thus the hand of God was on me more heavily than ever. After months, I began floating about from place to place, climating through the State and visiting many warm friends, hoping thereby to assuage bitter grief and regain health.

This mode of life and vain reliance upon earth's comforts was broken up in 1874, by another judgment from God, the grasshopper plague, whereby the corn and all vegetables of our state were devoured. My fine carriage was laid aside, my horses turned out to graze on the prairies or die. My family were placed under the care of a wealthy man, Deacon Isaac Baxter, whose crops were providentially saved, or they, too, would have suffered. I visited the afflicted to eat with them corn bread mixed with water. Fowls starved to death by thousands, while the swine and cattle and horses were driven off by thousands into other states. Many of the people, even, as far as they had means, left the State.

In this time of general distress, I received the following appointment, endorsed by Governor Osborn, with the recommendation of many of the best citizens of Kansas:—

SOLICITOR'S CERTIFICATE.

KANSAS CENTRAL RELIEF COMMITTEE.

ROOMS OF KANSAS CENTRAL RELIEF COMMITTEE.

TOPEKA, Jan. 20, 1875.

HON. THOMAS A. OSBORN, *Governor of Kansas*,

Sir:—Being satisfied of the validity of the appointment of W. G. RAYMOND, of Shawnee County, as a solicitor of aid for the needy people of that County, and believing him to be capable and honest, we have to request that you endorse said appointment.

By order of the Committee.

HENRY KING, *Secretary*.

E. S. STOVER, *Chairman*.

EXECUTIVE DEPARTMENT, STATE OF KANSAS.

TOPEKA, Jan. 20, 1875.

To whom it may concern:

In accordance with the foregoing request of the Kansas Central Relief Committee, W. G. RAYMOND, of Shawnee County, is hereby recommended as a proper person to receive contributions of aid for the needy people of his County.

Thomas A. Osborn

Governor.

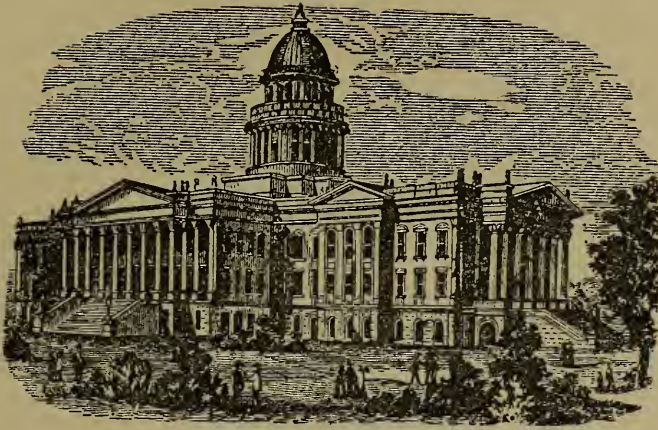
By the Governor:

WM. H. CAVANAUGH,

Secretary of State.



The Solicitor above named is provided with blank receipts, which parties contributing are requested to fill out with a list of articles contributed, and obtaining his signature thereto, forward such receipts to the Secretary of the Kansas Central Relief Committee, Topeka, Kansas.



LEGISLATIVE DEPARTMENT, STATE OF KANSAS.

HOUSE OF REPRESENTATIVES,

TOPEKA, Jan. 21, 1875.

REV. W. G. RAYMOND :

Sir:—I desire to say to you that I am glad you have been selected by the Governor to solicit aid.

To many irresponsible persons are already engaged in that business, the result I fear will be disgrace to the State and men made to believe we are a State alike of beggars and swindlers. Your appointment will do something to remove or prevent the spread of such a sentiment. You have my best wishes.

Yours truly,

JAMES F. LEGATE.

OFFICE OF THOMAS CARNEY & Co.

MANUFACTURERS & WHOLESALE DEALERS IN BOOTS & SHOES.

No. 314 North Main St., ST. LOUIS, Feb. 1, 1875.

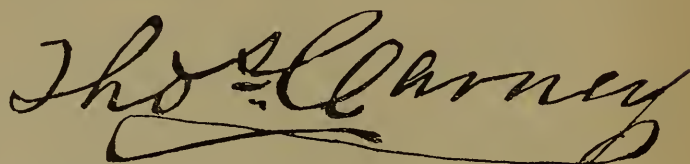
HON. JOSEPH BROWN :

Dear Sir:—This will introduce to your favorable acquaintance W. G. Raymond, Esq., of Kansas, whom I have known a number of years,—besides he comes here appointed by the Governor and endorsed by a large number of the best people of Kansas as Agent to solicit aid for the needy of that State.

I take pleasure in saying to you that Mr. Raymond's statements can be relied upon and fullest confidence given to his reports.

Be pleased to see him and render such aid as you may deem proper and you will confer a favor upon many needy people.

Very respectfully, your obedient servant,



Ex-Governor of Kansas.

MAYOR'S OFFICE.

Feb. 1, 1875.

I consider the enclosed a perfectly reliable endorsement and would recommend Rev. Wm. G. Raymond to the kind attention of any public or private body.

Very respectfully,

JOSEPH BROWN,
Mayor of St. Louis.

HON. E. S. STOVER :

Dear Sir :—We would respectfully recommend to your committee the Rev. W. G. Raymond as a suitable person to be appointed soliciting agent for the destitute of Shawnee and Osage Counties, satisfied of the necessity for this appointment we would earnestly urge your attention.

F. R. FOSTER, Rep. 58th Dist.
 WM. SIMS, Senator 20th Dist.
 JAMES BURGESS, Rep. 56th Dist.
 F. M. P. DONNELLY, Rep. 60th Dist.
 JNO. MARTIN, Rep. 57th Dist.
 E. B. ALLEN, Rep. 76th Dist.
 G. L. BRINKMAN, Rep. 97th Dist.
 C. L. HUBBS, Rep. 110th Dist.
 F. D. MINDON, Rep. 52nd Dist., Ed. *Lawrence Journal*.
 P. P. ELDER, Rep. 50th Dist., and Banker.
 D. J. EVANS, Supt. of Public Schools of Shawnee Co.,
 Kan.
 JOHN T. MORTON, Judge Third Judicial District.
 A. B. MANN, Rep. 62nd Dist.
 HENRY BOOTH, Chief Clerk House of Representatives.
 JOHN FOSTER, Atty., Great Bend, Kan.

COUNTY CLERK'S OFFICE.

SHAWNEE COUNTY.

TOPEKA, KAN., Jan. 20, 1875.

HON. E. S. STOVER.

Sir:—This is to certify that W. G. Raymond is now and has been for a number of years a citizen, house-holder and tax-payer of Shawnee County, and by his talents, position and extended acquaintance would make a successful canvasser for the destitute people of this State.

P. I. BONEBRAKE, County Clerk.

S. T. WADE, Sheriff.

W. O. GILPATRICK, Under Sheriff.

C. W. JEWELL, Banker.

T. J. ANDERSON, G. F. & T. Agt., K. M. R. R.

W. H. FITZPATRICK, Reg. U. S. Land office, Topeka, Kan.

G. W. VEALE, President of Bank.

T. K. BRADLEY, Ticket Agt. K. R. R., Topeka, Kan.

 LEAVENWORTH, KAN., Jan. 27, 1875.
To whom it concerns:

The bearer, Rev. W. G. Raymond, is a member in good standing in the Baptist Church in this city, and as such, is commended to the christian sympathy and confidence of churches during his absence.

I. S. KALLOCH, *Pastor*.

The above was received in grasshopper times, and was my travelling letter.

At St. Louis, not only was I endorsed as above, but also by twenty of the D.D.'s, among whom was Bishop Bowman, also by a committee of the Board of Trade. Through this channel many of the afflicted were relieved. Finding myself somewhat improved by this change of climate, I determined to visit the South, hoping thereby to perfect my recovery. While all physicians agreed in saying that no medicine could reach and remove the fatal and malignant diseases in my body and head, yet I had the use of my limbs and arms to a considerable extent. Some of the time I *would* work, notwithstanding all the pain I had, until compelled to give up, for I was not only ambitious to *live*, but to be *active*. Some climate would flatter so that I would think for a

time I should recover. So it was in Pennsylvania, and then in Washington and Virginia. At Clifton Springs I did considerable work and was very hopeful; while in Michigan I thought I must die sure before I could get away. In Missouri I rallied and put in some valuable work for the Master.

The summer of 1875 was spent in Washington and Virginia, and my general health improved, but the local troubles were not removed. In much physical suffering I wrought very imperfectly some service for the Master in the village of Falls' Church, Va. To my shame, as a Christian minister, I sought recreation and diversion in worldly amusements, such as dominoes, croquet, and checkers, even horse shows at fairs, and to please friends, theatres, and fishing parties, etc. This, too, while under a sentence of death as regarded by the best physicians, and several times during this period brought to death's door. Oh, how stupid a Christian can be under a spell thrown over him by the devil! How blind! Medical friends and Christian friends as well as myself, thought these worldly pleasures needful to save me from depression of spirits. The sermons delivered at Falls' Church were both prepared and preached under the influence of opium and were considered among my best intellectual efforts. So popular were they, that people from all denominations came to hear them. Let me say, however, souls were not *saved* by these efforts, and they were always followed by great physical and mental prostration and depression of spirits, and I would seek retirement in the woods and there plead with God to forgive and give me strength to break away from this bondage.

The fall and winter of 1875, was spent with my brother at Clifton Springs. There I was in a better spiritual state. I held meetings in the Universalist Church, and in several Baptist churches around about, conducted revival services and some souls were saved. I was instrumental in the organization of a Baptist Church at Clifton Springs of which I was pastor until my ill health compelled me to leave. Of the organization of this church the village paper gave the following report:

A NEW BAPTIST CHURCH.

Below we publish the minutes of a meeting, held on Monday evening, at Miss M. A. Balcom's, at which time a Baptist Church was constituted:

In accordance with a previous appointment made at the last Wednesday evening prayer meeting, Dec. 15, 1875, we, the undersigned brothers and sisters, met at the house of sister M. A. Balcolm, on Monday evening, Dec. 20, 1875, at 7 o'clock, for the purpose of organizing a Baptist Church, to be known as the "First Baptist Church of Clifton Springs."

The meeting was organized by calling the Rev. W. G. Raymond, of Leavenworth, Kas., to the chair, and Brother Henry H. Archer as clerk.

The following resolutions were then passed :

Resolved, That we, the following-named persons, viz.: Wm. G. Raymond, Henry H. Archer, Mary A. Balcolm, Cornelia M. Balcolm, Margaret Hanna, Mrs. S. H. Wells, Mrs. C. P. S. Kellogg, do now organize ourselves into a Baptist Church, to be known as the "First Baptist Church of Clifton Springs," of Ontario county, State of New York.

Resolved, That we receive the articles of Faith and Church Covenant as found in the Baptist Church manual, as written by J. Newton Brown, D. D., editor of the Encyclopedia of Religious Knowledge, as our Articles of Faith and Practice.

Resolved, That we authorize said clerk to call a legal meeting for the purpose of electing trustees and perfecting a charter according to law, so that we shall be known legally.

Resolved, That we, whose names are above mentioned, will procure letters from the several churches with which we are connected, as soon as practicable, and hand them into this church.

Resolved, That we endorse and continue the Wednesday evening prayer meeting.

Resolved, That we have a covenant meeting once in four weeks, on the Friday before the third Sunday of each month, at 7 o'clock in the evening.

Resolved, That Brother H. H. Archer, clerk, be authorized to receive names on the above minutes, as charter members, until our next meeting of Friday evening before the third Sunday of January, 1875.

HENRY H. ARCHER, *Clerk*.

The following subscription paper has been prepared and is to be circulated at once :

We, the Baptist and citizens of Clifton Springs and vicinity, feeling the stern necessity of a house of worship in said village, to be located as central as practicable and built in size and architecture in keeping with the buildings of said village; the said house to be built within two years from date, or the subscriptions to be null and void, and the slips or seats of said house to be free for

all, as long as held for church purposes, unless changed by the majority of said church and society; agree to purchase a lot, and procure a good warrantee deed, on which to erect a Baptist Church, held in trust by their legal trustees for the use of the "First Baptist Church" and congregation of Clifton Springs, Ontario, Co., N. Y.

We, the subscribers hereunto annexed, promise to pay the several sums set opposite our respective names to the trustees of the "First Baptist Church of Clifton Springs," when they are legally authorized to receive it, or their order; one-third to be paid when a suitable lot can be procured; one-third to be paid when the house is enclosed on said lot; and the balance to be paid when the house is dedicated by said church. The said subscriptions to be held by H. H. Archer, clerk of said church, and to be handed over by him to the trustees when legally elected.

While at the Springs I gave up, to a great extent, wordly amusements and sought more earnestly comfort, though not health, in Christ. While there, Mrs. John Inskip was healed at Dr. Foster's Sanitarium by the Lord in answer to the doctor's prayer of faith. This made deep impression upon my mind—a medical man going ahead of ministers of the gospel in claiming the promises of God. I believe the doctor was a true Saint of God.

Feeling that my health was again failing more rapidly, I left Clifton Springs and sought shelter in Michigan with my uncle, Mr. B. Gould, where I remained about two months. *Shelter*, did I say? He was wealthy and treated me as a rich man until he found my means were gone and that I was dependent upon him for means to go to my brother's in Missouri. Then he took as pawn my valuable watch that I had carried all through the war. I did as directed in Luke vi: 30. I asked not for my watch again. It was a terrible blow to me and I hope that God forgave him.

I spent a few weeks very pleasantly with my brother in Missouri and received enough to defray my expenses back to Kansas. Arriving there, I was happily disappointed in finding both my horses alive. Soon I again started off for change of climate to regain health, instead of going to the Great Physician. With Rosa, my youngest daughter and my son Willie, I returned to Missouri and there spent a few months. Here again I got into a current of worldly mindedness and declined spiritually.

Brother John and wife and my children and I went on a tour to Eastern Illinois to visit two sisters. We went down the Mississippi River. This trip was noted for wind, rain, floods, and thun-

der storms, and mosquitoes. On our return, crossing a stream in Missouri, the water was so deceiving that it was taking the carriage right down the river, and only by a remarkable Providence did we all escape drowning. In crossing the Sheridan River great risk of life was caused by the abutments being washed away, and the flats being covered with three miles of lake. One of our teams became mired in the quicksands, and was not extricated until the next day. One freak of nature occurred at the house of Mr. Devoe. We had just returned from church when a terrific cyclone came up. The house was taken up as though it had been a feather (though it was very firmly spiked to the spiles), and carried some distance, and then let down without disturbing a dish on the table, which was set ready for supper. At this time, in addition to other infirmities, I was seized with chills and fever. After some time, we succeeded in breaking it with quinine only to drive it all through my system. Another affliction was added in the loss of one of my fine black horses, (worth from three to four hundred dollars), which instantly dropped dead in his stall.

After this I was again somewhat revived spiritually, and held some meetings with Bro. Graves, a Baptist minister. As the fruit of these meetings, we baptized between seventy and eighty. After that I held three or four protracted meetings with considerable success. But my health was so shattered that physicians said if I continued to preach, I should soon die. Yielding to their advice, I returned to Kansas, and commenced laboring moderately, on (Mr. Porter's) my son-in-law's farm. For about three years my health improved, when again I went down, until I gave up all hope, and remained in that condition until the day I was healed. During this time I lost nearly all my spiritual enjoyment, and through not seeking counsel of the Lord, but acting according to the wisdom of this world, I made the greatest mistake of my life—a mistake which brought bitter sorrow and mortification, and brought me down into the very dust. My cup of sorrow was full to the brim.

Leaving Kansas again, I took a wild goose chase to Bradford, Pa., where I engaged in business until my health failed so rapidly that I was compelled to relinquish it. My spiritual life had declined more rapidly than my physical. After a time, returning to Washington, I tried mercantile business, but this proved disas-

trous, financially, physically, and spiritually, so that in little over one year, by sickness, and giving credit to irresponsible parties, I lost everything, and was left in that great city where formerly I had enjoyed health, prosperity, popularity, and plenty of means, without a dollar, and physically and mentally a wreck. Indeed, my mental condition was terrible, amounting really to frenzy. One day I took my revolver, duly loaded, and started in the direction of the spot, where afterwards God mercifully healed me, intending to take my own life. On my way, my children in the West came before me, also my ministerial life of forty-five years, and the blood that would be upon my skirts, and the stain upon God's cause; so, instead of going on, I turned aside into a little grove, and there fell down on my face and cried mightily to God to deliver me from the devil.

I have a chapter written covering this painful period, but waive its publication in this edition.

Feeling too proud, under present circumstances, to renew acquaintance with old friends, I rented a room on third floor in a house on 14th street. Here, for five or six months, I boarded myself without a stove in my room, my diet being mostly bread and milk. I resolved to go down before God, by confession, prayer, and humiliation; to give up the world, the flesh, and the devil. My reading was confined to the Bible and hymn book. I commenced reviewing my life, for the forty-five years I had been a professed Christian and minister of the gospel; reviewed my different pastorates, in my relations to them, almost family by family. When I discovered mistakes, or errors of judgments, I treated them as such, but sins, I called by their right name, and I implored God's forgiveness. God, however, seemed far away, and as an austere judge, whose ear for mercy I could not gain. I was under the law. I placed myself under the most searching passages of Scripture, and prayed God to let them penetrate me. One of them was, "If the salt has lost its savor, it is henceforth good for nothing." This seemed applicable to me. I dwelt not for comfort, upon the more successful portions of my ministry, but rather upon the unfavorable and questionable. During these long months, I received no evidence that the hand of the Lord was lifted, but that he seemed to press more and more sorely upon me, until death, with its consequences, seemed rather to be desired than life.

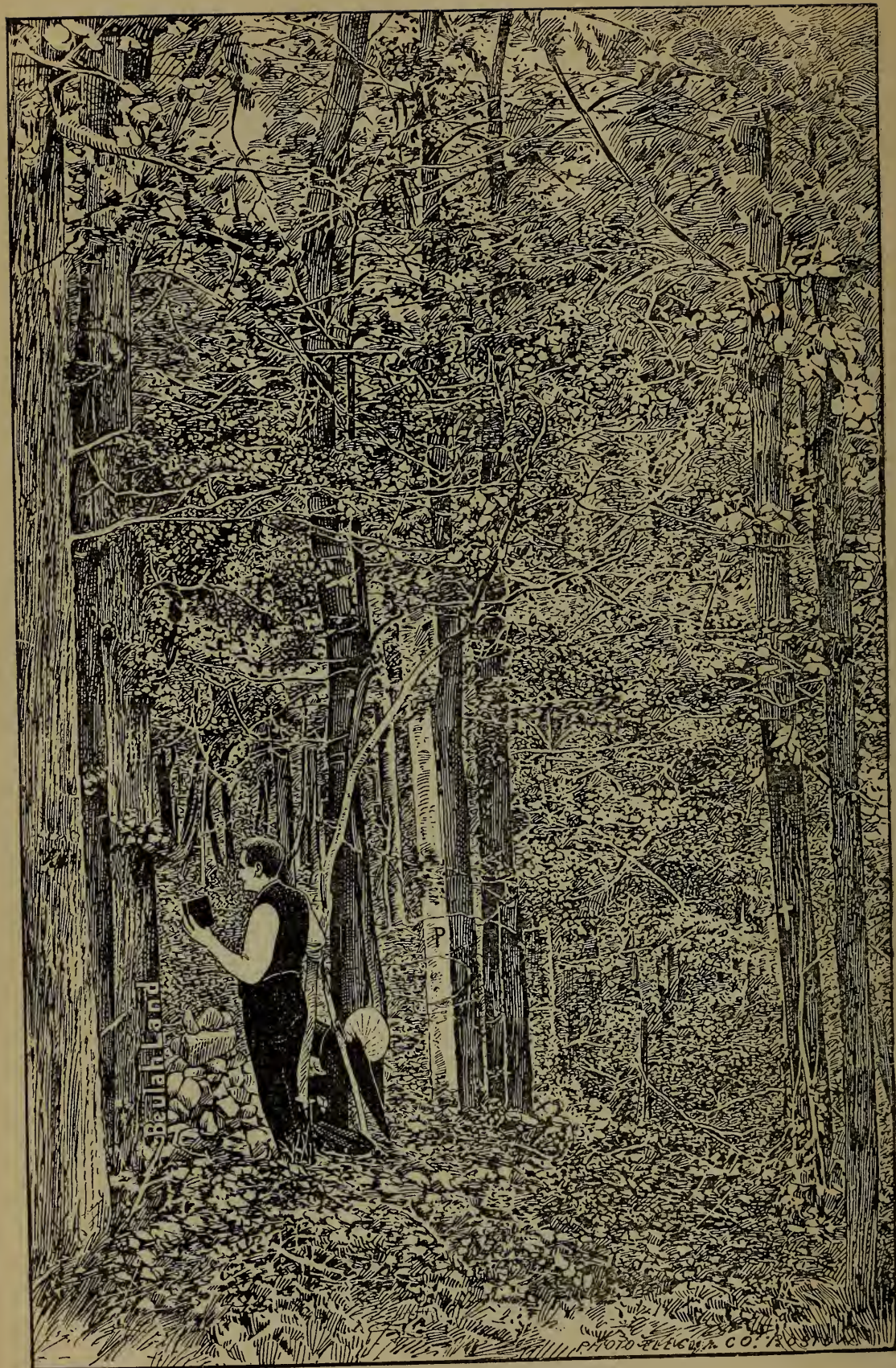


Plate No. 1. The place where Elder Raymond was Healed.

On the 8th of Oct. 1882, I made with my pencil a figure zero. As my eye unconsciously fell upon it, I said, "Yes, Lord, nothing from nothing, leaves nothing," and I felt there was nothing left for me but death, and fell over on the bed in utter despair, and there turned to and fro till morning, for sleep departed from me. I had no tears to shed, for the fountain of my tears was exhausted. I could not have shed a tear, had I learned that all of my children had died in one night. The next morning I left my room, resolved to go into the woods and remain there until I should either die or get a victory. Just what the needed victory was I did not comprehend. I placed the key on the outside of the door, so any one could enter should I never return. I suppose I took an extra portion of opium, for in the course of two or three hours, I reached the woods, just north of the city. Kneeling in several different places, I would hear voices, and so go farther into the woods, until I came to a lonely spot, in a beautiful grove of young trees, where something seemed to say, "This is the place." I removed my coat, hat, and collar, and laid down my umbrella, cane, and fan by a stump, placing my watch on the ground. It was a beautiful warm day. Just below was a beautiful stream of water. The birds were singing joyfully, but I was "sorrowful even unto death." I threw myself upon the ground, and cried mightily unto the Lord to have mercy upon me. I thought that being removed from the noise of the city, I might possibly gain the ear of God, but I cried until perfectly exhausted, and in despair, when a voice spoke: "You want to be forgiven of all your sins and irregularities, for over forty-five years, and *you* are not willing to forgive your enemies." I raised my head and looked around to see who had spoken, wondering who knew I had not forgiven my enemies. I arose. Seeing no one, I was satisfied that the voice was not human, and I answered, "Lord, they haven't asked my forgiveness, or shown any signs that they are sorry." There was no answer. It was now about 11 o'clock, A. M. The sun was shining brightly; I was standing up, facing the east. Looking to my right, I saw the cross and Jesus nailed to it, his face towards the east, and his left side towards me. I saw a portion of his back, where it had been lacerated, and was now bleeding. There, too, I saw the crown of thorns upon his head, pressed upon those temples, from which the blood was dropping, while those who had nailed him to the cross looked exultant, and a few gathered there were sorrowful and weep-

ing. Right in the midst of this, I heard Jesus saying "Father, forgive them for they know not what they do," and the vision vanished. Again the voice spoke saying, "Did Jesus wait until He saw signs of repentance, or until they asked His forgiveness?" I had in my hand Prof. Kendrick's version of the New Testament, as seen in the plate. The voice said, "Read the 13th chapter of 1st *Cor.*" I read, charity there, being rendered love. I saw more clearly than ever before that underlying the Christian religion was *love*. I then undertook the task of forgiving my enemies, commencing with Dea. Henry Fox of Kansas. We had been firm friends, and the devil had made us enemies. I thought if I could not forgive him, it was useless to try further. After several unsuccessful efforts, the old man revolted, and I was being defeated. Just then I looked up and said, "Lord, Jesus, help me, and I will forgive him." Jesus did help, and I did forgive, and from that time, placed him with my children, and prayed for him in connection with them. Now, one, after another, as they were presented to my mind, were readily forgiven. I was standing as erect as my infirmities would admit, facing the east. As I was thus forgiving, I felt a power come upon my head, which seemed to pass right through me, so thorough was I being dissected in every part of my body, painful while it was passing, so I thought it might be death. Instead of that, my shoulders involuntarily went back, my chest filled out, as when in health, and new life was felt all through my body. As I looked down at my watch, on the ground, it was high twelve. I brought my right foot down, and seemed to be standing on a rock. I said, "Thank God! I stand once more erect as a man." The next thought that came was, "I am clean," and the second, "I am healed!" I felt of parts of my body, that had been diseased and sore. All pain and soreness was gone. I walked two or three rods, back and forth, and then leaped for joy, and praised the Lord. The path, subsequently, became a well beaten one, as I frequently resorted thither, and walked and talked with Jesus. I there built an altar of stone, to mark the spot, where Jesus had so graciously healed and cleansed me. Ever since that time, I have claimed the regeneration of my body. The Lord removed from me all malice, all lust, and has thus far kept me by His power. The Lord led me to mark four trees, as witnesses of the covenant then made between us. The hieroglyphics on those trees record the number of visits I have

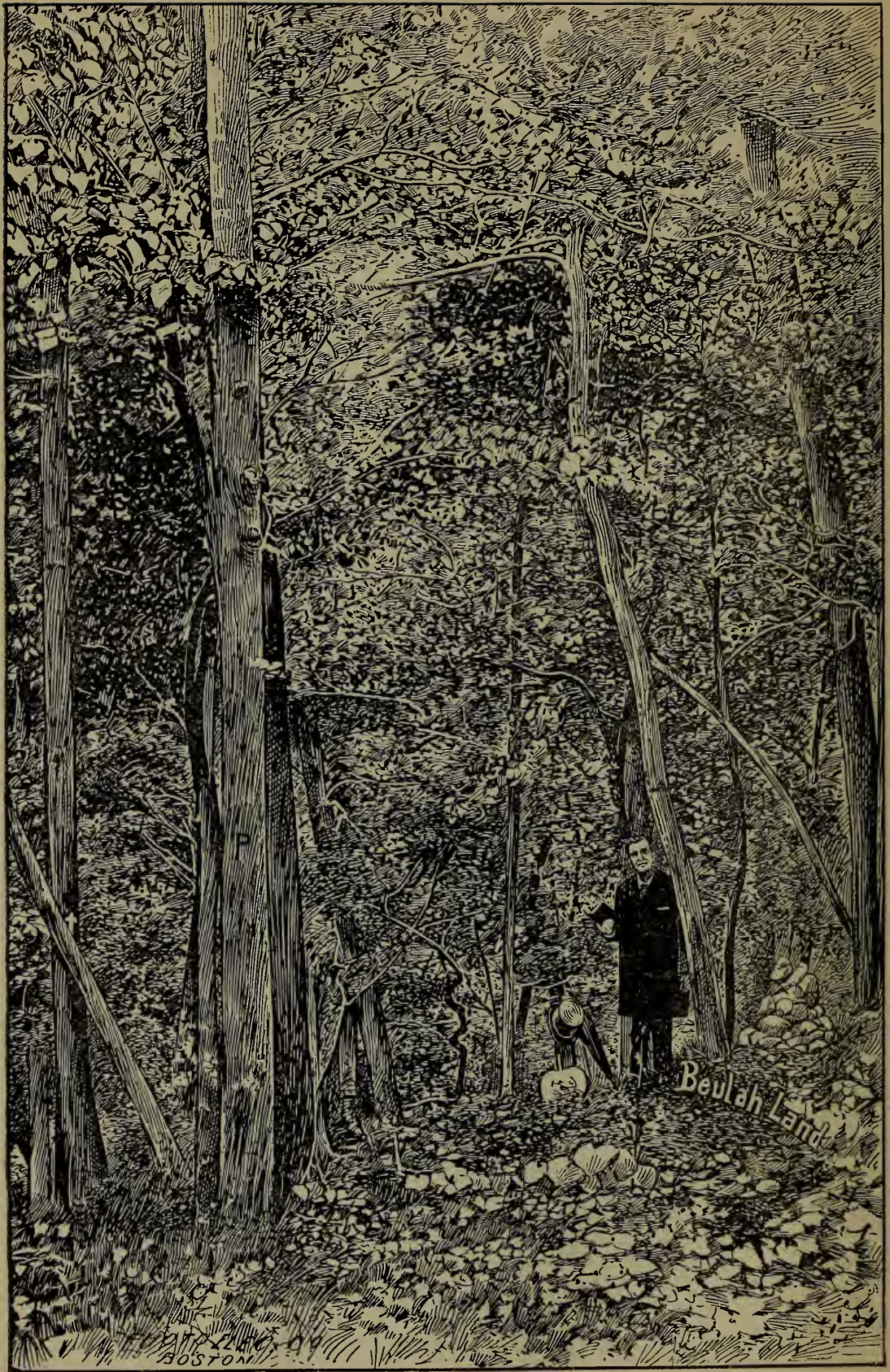


Plate No. 2. Looking to the East.

made there. The third visit I made, the Lord asked me what name I gave the place. I had thought about a name. I said, "Lord, Mt. Tabor?" "No." "Mt. Carmel?" "No." "Mt. Moriah?" "No." "Mt. Pisgah?" "No." I paused to see what the *Lord* would say. He said, "*This is Beulah Land.*" I answered, "Yes, Lord, this is Border Land," and I have always felt, that the Lord handed that name right down to me. After I went to my room, I opened to *Isa.* 62d. In the 4th verse is the word Beulah Land.

The following hymn, bearing this title, has ever since been to me the most precious :

BEULAH LAND.

I've reached the land of corn and wine,
And all its riches freely mine;
Here shines undimmed one blissful day,
For all my night has passed away.

CHORUS.

O Beulah land, sweet Beulah land,
As on the highest mount I stand,
I look away across the sea,
Where mansions are prepared for me,
And view the shining glory shore,
My heaven, my home for evermore.

The Saviour comes and walks with me,
And sweet communion here have we :
He gently leads me with His hand,
For this is heaven's border land.

A sweet perfume upon the breeze
Is borne from ever vernal trees,
And flowers that never fading grow
Where streams of life forever flow.

The Zephyrs seem to float to me,
Sweet sounds of heaven's melody,
As angels with the white-robed throng,
Join in the sweet redemption song.

Sometimes when I go to that spot, I take my shoes from off my feet, feeling it to be holy ground, and pouring oil upon the altar in the name of the Lord. Near the stream is a large rock which I call the Rock of Ages, on which I usually sing a verse or two of

“Rock of Ages Cleft for Me.” I covet to own that one spot of land and have often asked my Father to give it to me for a possession. Just below the rock is a fount where I bathe and in which I have baptized some in the name of the Father, Son and Holy Ghost.

One other instance in connection with my healing and restored communion with God. I had previously believed in and preached a spiritual but not a literal and personal reign of Christ. I believed that He would reign king of nations, that is, that nations should be spiritually in subjection to him as saints now are and quoted frequently the passage, “A nation shall be born in a day,” and took the passage in *Ps. ii: 8*, to prove that the world would be converted, but neglected those passages relating directly to his second coming.

Before I left the woods after my healing, I went down before the Lord and asked him to show me the truth regarding his personal coming, and he did by the Holy Ghost remove my former theory, and led me into the truth, that as Christ had come the first time bearing our sins He would come “the second time *without sin* unto salvation;” that as the first was a literal, personal coming, so the second would be. Then going to my room, I went down on my knees and inquired of the Lord whether Christ’s coming was *near at hand* and continued *in* reading *Revelations* until about twelve o’clock that night, and from that hour the seal of that book was removed, and I have ever since firmly believed that I “shall tarry till he come,” and I also have believed and do still that he will come about twelve o’clock at night, and frequently at that time I look quite a while at the window to see if I can discern any signs of His coming. My lamp has all the time been trimmed and burning and oil in my vessel with my lamp and when the cry is heard, “Behold, the Bridegroom cometh, Go ye out to meet Him,” I fully expect to meet Him with joy.

While thus waiting, His daily message to me is, “Occupy till I come.” So I am more anxious to have my work done, and well done than anything else, that I may hear the welcome plaudit, “Well done thou good and faithful servant, enter thou into the joy of thy Lord.”

My Bible class of young ladies were nearly all saved. I at once introduced into my teaching healing for the body, as well as for the soul, through faith in Christ. The first lady I met who

believed this doctrine was Mrs. Dr. Duncan, a lady highly intellectual and of eminent piety who had been wonderfully raised up though not healed. She was the first I anointed for healing in the name of the Lord Jesus. She was healed and arose from her bed and wanted to go and take charge of her mission at the depot, but her husband, a noted physician, protested against it, and she was held back from acting her faith. Still, for several months, she positively claimed her healing which gave me great encouragement. In moving, there came a reaction, and one day the doctor thought she would die before night and started for Drs. Clift and Wolf who professed at that time to be in the faith. Just at that time, I was led by the spirit to visit the family, not having heard anything of her illness. Upon entering the room, she seemed to be dying. Her colored servant was watching over her, expecting her to depart any minute. I knelt by the bed and took her by the hand, silently asking Jesus to raise her up. She then revived and drew her hands over her lips. Opening her eyes she recognized me. I then offered vocal prayer. She sat up in the bed as well or better than I had seen her at any time before, and was conversing freely when her husband and Bro. Wolf entered. The Dr. seemed dumbfounded and said, "Elder, who sent for you?" I answered, "The Lord sent me here." He said, "I expected my wife would be dead when I came." We all rejoiced together and gave God the glory. One day some months after that I was again led there, but this time with a special message of death instead of life, from the Lord. I said to her, "Sister D. the Lord shows me clearly that you are to take the short course." She replied, "Oh, no, Bro. R., I *think* the Lord has shown me differently. I said, "Well, I hope not, my sister, for I should hate to lose your Christian counsel and association." But within a few days, she triumphantly passed away.

I shall never forget how I felt when she sent for me to come and anoint her with oil, and pray for her, for I was even then ignorant of the teachings of the Word of God, as thousands in the ministry now are. Yet, I should have felt hurt, had any one told me I was thus ignorant, for I professed to be a Bible student. Yet my *faith* was simple, and untrammelled by *theories*, such as divide and weaken the power of the faith people.

During that year, that is, the first year after my healing, and while connected with the 14th Street Baptist Church, I labored in

Falls Church, Va., where I had formerly been pastor, and at Tinleytown, near Georgetown, with Rev. John Teasdale. Here, we had a glorious revival of religion. I was also at Rockville, Md., and for awhile supplied the Baptist Church at Germantown, Md., where, June 12th, 1884, I baptized two ladies, Miss Rix, and Mrs. Mary Perry, of Washington, who afterwards became a wonderful power through the Holy Ghost, in healing the sick, and leading souls to Christ. She labored more or less with me for about three years, first in Washington, then in Baltimore, and down the Eastern shore, and in Delaware. Since this time, she has labored with great success, in several Southern States.

I also held at Queenstown Baptist Church two series, of revival meetings. At the first, there were quite a number saved, and I think, eleven baptized; at the second, about forty saved, twenty-eight of whom Bro. Teasdale and I baptized in one day.

The last field of labor, in direct connection with the Baptists, as a denomination, was the Gay Street Baptist Church, Georgetown, D.C. To this church, Dr. Lodge had previously been called. He wished me to again assist him in his supply pastorate. So I took my letter from the 14th Street Baptist Church, and joined the Gay Street Church. For over a year, I think, he considered me as Assistant Pastor, or right hand man, for all kinds of church work, or Sabbath school, and Bible work. A glorious work of grace was done in the salvation of forty or more souls, most of whom Dr. L. baptized. During these two years, my *church* record, of which has been given above, I was called here and there throughout the city of Washington and considerable of the surrounding country, to pray for and anoint the sick, according to *James* v: 16-18. Hundreds were raised up, a large number were miraculously and many perfectly healed. Mrs. Ball, near Georgetown, was healed of insanity, by laying on of hands and prayer. She was also gloriously saved, and has since been a brilliant Christian. Another case, very near Georgetown, a Mr. Chapel. He was seized with spinal convulsions, and was so violent when these convulsions came upon him, that the lives of his family were in jeopardy, and it would require three or four strong men to control him. He struck at the Dr. with such force, that the Dr. said if he had hit his neck, he would have killed him. He broke his heavy bedstead, and other furniture, and acted much like the man in the tombs. *Mark* v: 1-10. The Dr. said no such case had ever been known

to recover. I was taken to see him. He received us rather coolly at first, but after reading the Scripture on the subject of healing, and telling him of several cases healed, I asked if my talking tired him. He said, "No, Bro. R., I feel very much rested." We then prayed for him, anointing him with oil, and laying on hands in the name of Jesus, and in this name, I cast the devils out of him. So far as my knowledge goes, he never had another spasm, and the family was greatly blessed and comforted.

Another case. The name I cannot recall, but she was a clerk in one of the government departments at Washington. She had been blind for eighteen months, if my memory serves me rightly, wearing glasses and two thicknesses of veil, and had to keep herself in a dark room. She came to the hall on H street, near 7th street, Washington, where I was then laboring for the afflicted and leading souls to Christ. We anointed and prayed for her, without any apparent immediate result. As we were rising from our knees, the gift of healing came upon me and I said to her, "My sister, you are healed *now*." Looking up to the light, she replied, "I know it." She remained during the meeting without any protection to her eyes, returned home without any, and the next day returned to her office work and wrote all day. The next night she came to the meeting and holding out her glasses to me, said, "I present these to you, as a memento of what the Lord has done for my eyes." Those glasses I have yet.

In the spring of 1885, I felt that the Lord drew me out of denominational work into the faith work entirely. Up to this time was in good and regular standing in Gay Street Baptist Church, attended regularly the prayer meetings in which I was always active and ready for duty, and the Sunday services, and paid my regular dues, until the spring of 1885. Then I asked the privilege of holding some faith meetings in the church. One of the deacons and some of the members, were in favor of it, and I requested them to speak to Dr. Lodge about it, which they did, and he thought it would not be best. Therefore, "immediately, I conferred not with flesh and blood," but in obedience to the Lord, hired the hall on H street, Washington, D. C., previously referred to. Here for four months I labored, generally from 9 o'clock, A. M., to 12 o'clock at night, except as I visited those too sick to come to the hall. I had no salary or any income,

save the freewill offerings of the people (no collections were taken up) with which I paid the rent and met other expenses. I had the satisfaction of knowing that many in the city and out of the city, even in various parts of the United States, were there healed, cleansed, and saved through the virtue and blood of Christ. Sister Mary Perry was a very efficient worker with me during these months, and the Lord will certainly reward her for her untiring, self-sacrificing labors in behalf of the afflicted and unsaved. Saints of God, from nearly all the denominations, including several ministers, labored harmoniously with us. I might mention some families, by name, who contributed much to the work and to my comfort, during those months and subsequently. Simon Main, on 14th street, gave me a home for two years. It is a satisfaction to remember that the dear Lord in return did bestow upon them some great spiritual and physical blessings. At one time Mrs. Main had been two days and nights in a very critical condition. She had scrofula and erysipelas combined, lumps as large as hickory nuts, came all over her head; one eye had swollen until closed, and the other nearly so, and the disease began to penetrate from the ear into the head. I anointed her head with oil, and laid on hands in the name of Jesus, and she was almost immediately healed. This was some four years ago, and I think she has never suffered from that disease since.

Bro. Salter supplied some furniture, bestowed much hospitality, and many special favors. From the Johnson family, we received many offerings for the work, besides many kindnesses and marked hospitality in their home. With gratitude and thanksgiving, I remember the Teasdale family for their many acts of kindness, words of encouragement, and deeds of Christian charity. May the rich blessings of Almighty God rest upon Bro. John Teasdale in his gospel ministry! The thoughts of the sainted departed ones bring up many delightful recollections of their kind, thoughtful ministry, to usward. The kindness of the Dyer family, not only extended through this particular time of trial, but back over a period of more than thirty years. "I was a stranger" and they "took me in," "sick" and they received me for months into their house, and sought in every possible way to cheer and comfort me. This was when I was an invalid. I mention also with pleasure, Prof. Messer, John Piles, Dr. Foster, Dr. Hogan, Dr. Lodge, Dr. Green, the Martin and Bingham families, and

Mrs. Darling and daughter. All these were more or less in sympathy with my work, but time and space prevents me from mentioning many others who endeared themselves to me in Washington.

I have already reviewed in part over three years subsequent to my healing. During this time we put in several months at intervals in Baltimore, Md., commencing in the Stagemeyer family, and in the Lee family, and then in the Ann street mission, M. E. Church, where many were miraculously healed; the blind were made to see, the lame to walk and leap for joy, and epileptics delivered from evil spirits and perfectly restored, and a large number of souls saved, as the fruits of which the Grace Baptist Church received quite an addition, though the pastor fought the work of healing desperately. This church we could have had longer, but we were compelled to leave it, on account of the pressure of those who wanted to hear the full gospel, as hundreds had to retire, without being able to get standing room. This led me to seek a larger house, and Mt. Pisgah Tabernacle was opened to me without money and without price. That large house was thronged and packed every night, for about a month. Even here, some nights, hundreds would go away unable to get in. Some nights we had as many as sixty or seventy forward for healing. Hear the deaf were made to hear, the dumb to speak. One man had been thirty years deaf and dumb, not hearing a sound, the deafness, caused by scarlet fever when a small child, came forward and was anointed with oil in the name of the Lord. I placed my fingers in his ears, and in the name of the Father, Son and Holy Ghost, commanded his ears to open. They were opened in a moment. I asked, "Can you hear me?" He nodded his head and said, "Yah, yah!" I asked him to say the Lord's Prayer, but he could not. I then anointed his tongue, in the name of the Lord, after which he could speak the Lord's Prayer distinctly, so that all could hear, and understand. I then whispered to him, "Do you hear me?" Rising up, and facing the congregation, many of whom knew him, he said, "I can hear distinctly," speaking as distinctly as though his tongue had never been dumb. A number of persons came on to the platform and conversed with him in an undertone, to satisfy themselves that he was healed. That very night, what was called "The boneless child," was presented for healing—a child four or

five years old. I held the child up before the congregation, and showed them that the limbs were as limp as a rag. The child had never stood on his feet. Sister Perry anointed the child, and Sister Robertson laid on hands in the name of Jesus and offered a short prayer. They passed to another child, I think older, that had never walked, and commenced to anoint it, when this first child slid off from its mother's lap, and began to walk. The congregation sprang to their feet, crying out, "See there! *See there!* That child is walking!" Sister Perry took the child and stood it on the desk, and it stood there before the people from three to five minutes. In a few minutes the second child was walking. One colored woman was healed of blindness before we got to her, and she cried out, "The good Lord has healed me!" As she continued praising God, said, "I thank you, Massa Jesus, for opening my eyes." and all the congregation sung the Doxology. The last case that night, but not the least, I will note. It was nearly twelve o'clock. A lady had been sitting quietly, nearly all the evening, in one corner, I had just dismissed the congregation for the third time, and they were starting to leave, when this lady beckoned Sister Perry to her, and whispering said, "Can't you attend to my case, to-night? I have come one hundred and sixty miles to be cured of the consumption." Eight different physicians had doctored her, and she was given up to die. The last physician that sounded her lungs, said, "If he could get his hand in there, he could take out the rotten matter by the handful." Sister Perry reported the case to me, and I to the congregation. They all took their seats again. Sister Perry anointed her, and, with Sister Robertson, laid hands on her lungs, and offered a short prayer, and she was instantly healed. This was seven years ago, and she is still a healed woman. I have heard her speak to thousands of people. This lady is Mrs. Owens of Sharptown, Md. The work of healing and salvation went on every night—of course some nights more markedly than others. As the pressure was so great, we did not generally take even the names of people, so I give the cases just as they are presented in the Scripture, for you will notice there that a name is seldom given, but only the place where, directly through Christ himself, or the Apostles under Christ, the diseased were healed and the devils cast out. Furthermore, I had but one reliable, permanent worker, Sister Mary Perry, and she was taxed to the

utmost of her strength. Some days we did not take time for meals. It was in this meeting that Bro. Geo. McDorman, of Deals Island, Md., was powerfully convicted and gloriously saved. He had spent most his life on the waters.

As the Tabernacle had been previously engaged for temperance meetings, we were now pressed by the people in the vicinity of Ann street mission to return there. The officials said if we would only pay the land rent, we could have the church for an unlimited time, and the meetings were successfully continued for three weeks. About this time a man came in, claiming to hail from Tennessee, by the name of Howard, a man of more than ordinary address, a fine looking man, and of considerable oratorical ability, but still of greater ability to deceive. He came very near deceiving the "elect." I saw plainly that the people wanted him, but there always seemed to be a screen between him and me. As I left Baltimore for Washington, he assumed the work but the very next Sunday was rejected from the house, yet continued to operate on my field until, as I have been informed he had raised some six or seven hundred dollars. I cannot say how much a certain sister, who was carried away with his dissimulations and labored with him received, though it is believed she got quite a percentage. As the facts came to light, it can be proven that one night, at least, he had to be helped into his boarding house at a late hour, he was so intoxicated. While he was in Philadelphia spending, as we believe, dishonorably, this money instead of purchasing a tent, as he had held out to the people that he would do, I was moved to pray that God would lay his hand on him, Sister Perry joining me in the prayer. In two or three days we heard from him, that he had come very near being crushed to death. Where he is now floating God only knows.

A number of times, we have visited the Eastern Shore, Md., Deals Newmarket, Sharptown, Vienna, Crotcher's Ferry, Portville, Island, Md., Laurell, and several other places in Delaware. During my first visit on the Eastern Shore, there were over one hundred and fifty conversions, and many healed. At our second visit, in eighteen days, I baptized sixty-five, and many souls were saved. At Deals Island, Eastern Shore, Md., quite a number were saved, and I baptized five; the first of whom was Bro. Geo. McDorman. I was moved to ordain him to the work of the ministry. This brother covenanted to give the Lord all he might make on Mon-

days. As he owns quite a number of vessels, I hope he will be true to his word.

We now return to Baltimore and find the field in a demoralized and confused condition, on account of Howard and others. Sister Stagmeyer said I could never again get a congregation in Baltimore. I hadn't money, or a place to stop, and the Lord directed me to Bro. Abbiton, Wolf street, who said that I could have a bed and breakfast if I could eat his cooking, as his wife was away on a visit, which offer was gladly accepted. I procured a hall over Cook's store, Baltimore street, but after a short time I found that the locality was not right, and that I wouldn't be able to keep up the expense. In visiting through the city, I found a hall in South Baltimore, which I supposed I engaged for six months or a year. We soon learned that there were objections raised to the particular kind of work done in our meetings, as healing the sick and casting out devils, so I gave up that hall. A man by the name of Hill, who had been wonderfully touched, though not saved in the meetings, opened his parlors on Charles street, near Henrietta street, whereby himself and entire family were saved. Mr. March, a wealthy man hearing that we had to leave the hall, sent an invitation, through his daughters, to come and occupy his double parlors, which we were more than glad to accept. He also gave room and board to Sisters Perry and Mark, who labored in the meetings. The Holy Ghost came down in wonderful power, and marked cases of healing occurred every night, and many souls were saved. This continued for several weeks. While this meeting was in progress, I was several times invited afternoons into the large Colored M. E. Church just opposite. In this church the first afternoon, fifty presented themselves for healing, the Pastor looking on attentively. He said, after the meeting, "I think there were thirty instantaneously healed." The second day upwards of sixty presented themselves as subjects of prayer, and after the meeting the pastor said, "I believe there were thirty-one instantly healed." Two of the number were sisters who were born deaf and dumb, one perhaps twenty-one or two years old, and the other younger. After anointing and prayer they could hear as readily as any in the congregation. I anointed their tongues, offering a short prayer, and they said the Lord's prayer as readily and distinctly as any one could. This was witnessed by a large congregation, also by a Baptist minister, Mr. Norton, and his wife. I went from this

meeting to Charles Street M. E. Church where I continued a number of weeks. The Lord worked mightily until the Official Board got disturbed. Here Bro. Burke was healed and afterwards saved. He is now laboring with considerable success in the Faith Work in Baltimore. We allow him to give his own experience below :

Fayette St., near North Stricker, BALTIMORE, MD.

I do praise the Lord this day for the great blessing which He has bestowed upon me. It seems a miracle, indeed, that I am a redeemed man, so far I once was from the dear Saviour. Oh, how wretched was I! The devil had captured his victim, and as the days, weeks and months rolled on, viler and viler did I become. But thanks be unto God for the unceasing prayers offered by father and mother, whose hearts were well nigh crushed with grief on account of their prodigal son. Time after time, the horrors of death and hell would rise before me and terrors get hold of me until my brain would almost reel; then again the Saviour sought to draw me by cords of love, but I resisted the blessing He wanted to bestow upon me, the devil controlled me, and the conflict continued. At last my parents prayed that if I could be saved in no other way, the Lord would lay me on the bed of affliction. I did not know they prayed thus, at the time. I worked in a rolling mill in Wilmington, Del., and was the ringleader in all mischief — was hearty and strong, and Satan would tell me I was in my prime and should not allow any thought of the future to press upon my mind.

The first Sunday in May, 1883, one of my partners came in and talked awhile; then proposed that we should go out on New Castle Avenue. We went out about two miles and returned feeling perfectly well, and was thinking how much work we would turn off the next day, when, as I attempted to rise from my seat, suddenly dreadful pains seized me and filled my whole frame. Now, indeed, the powerful hand of God, was laid upon me. I was compelled to retire, and from that time my sufferings were intense; night and day my moans were heard. My joints became greatly swollen and my fever raged high. Liniment after liniment was tried, some of it so poisonous and strong that it would burn the skin from the hands of those who applied it to my joints. At length after a long siege of this *violent* pain, it changed to a dull pain and then I could get around a little with the use of a cane.

Various physicians were tried, all failing to understand or to help my case, until I went by advice to Dr. Stubbs, of Wilmington, Del. He seemed to read my case correctly, said the disease had turned to blood poison, but his medicine availed me nothing. Then I went to the Penn. Hospital in Philadelphia. There, was told at first that harder cases than mine had been cured, so I was greatly encouraged but for a short time only, for soon the word "Incurable" went like a dagger to my heart. Prof. Agnew, 1616 Chestnut St., Philadelphia, examined me and said my disease was rheumatism and effusion of the knee joint, and that he had never seen a case of that kind cured, still he would do all he could and try one method. They cut my left knee and pumped out the effusion which appeared like royal glue and then bandaged it, telling me the bandage was to be kept on eight days. Then if the joint filled again, it could not be cured. It did so.

After that I went to Baltimore to the Lombard and Green Sts. Dispensary and was under the treatment of Prof. Tiffney, I think, about two months. His medicine at first drove the effusion down into the ankle, but it returned again to the knee, and again my case was pronounced hopeless. He had also tried splints and plaster of Paris. I next tried the Union Prot. Infirmary for about three months under Dr. Forcett, and there the medicine very nearly killed me, and when I left I could not lift my left leg, but had to drag it along. I have had fly blisters on my knees for ten and eleven hours at a time until dreadful looking blisters would hang down on each side. One doctor in Wilmington injected carbolic acid into my knee which was intended to burn up the sac and the effusion that had collected there. No one can imagine the severity of suffering this caused.

After I had been given up by the doctors and had returned home, the devil told me, as I could not be cured and could never be of any good to myself or anybody else, I had better put an end to my existence; that I was a condemned man and would go to hell anyway, and there was no use being here in misery any longer. I asked my wife for a razor, intending to take my life, but she discerned the demon in my countenance and hid the razor. After this I became worse again and was very cross and ill-natured; nothing seemed right, and every one became contrary and hateful in my eyes, but it was Satan in *me* all the time.

At this time there was talk about a little band called the Faith Healers, and wife and others asked me to go and let them pray

for me. I said, "Not much, if I know it. I have been humbugged enough, so don't talk to me about your faith healers or anything else." "Then," said my wife, "send for some Christian to pray for you." I answered, "There is no use. I know I have committed the unpardonable sin and the Bible says in that case one need not pray for you." But my friends kept at me to go to the faith healers. At last, thinking they would not let me rest, until I should go, I went just to get rid of their talk. They were holding meetings in the Olive Branch Church, Charles St. The church was crowded as wife and I entered, and we took a seat about half-way down. A child was brought forward for prayer that had the spinal disease. It was so deformed that its head was almost down to its knees. Sister Perry one of the leaders said, "I believe this little child will be healed to-night," and I said to myself, "Yes, and I believe *you* are a liar, for anybody knows that child, afflicted as it is, cannot be healed to-night." They anointed it with oil in the name of the Lord, Elder Raymond placing his hand on the spine and to my astonishment it rose right up, was perfectly healed and walked all around. Then I said, "*That is of God,*" and I started forward with canes in hand. I could not get up or go forward the least without the canes, but would fall if they slipped. Elder Raymond anointed me with oil and offered a short prayer. I at once felt a change for the better. The pain and soreness was gone, also the stiffness. Elder Raymond then said, "Arise, my brother, in the name of Jesus and give God the glory, for you are a healed man." I arose without the canes. He then said, "Step over the altar railing in the name of the Lord." I thought to myself, "You look like a man of good sense, but you must be a fool," but I said nothing, but made the effort to obey, and raised my foot about four inches. Again he bade me the same way, and I raised my foot about six inches. Again the Elder said, "Now believe Jesus fully for it, if you never have before," and then turned away from me to some other one. I said to myself, "In the name of Jesus I *shall* go over that altar railing, even if I *fall* over," and praise the dear Saviour, I went over without stumbling, as if some one had lifted me over. Praise the Lord that he can heal when all earthly skill fails. Though healed, I was not saved. Six weeks after this, I was in the meeting one night and Elder Raymond preached a very cutting sermon, exactly suited to my case. I went home and tried

to throw off the convictions it produced, but could not. At last, I felt I must die if not saved. I wrestled mightily with the Lord in prayer, but found no relief. At last the Holy Spirit seemed to say, "Stop a minute." I did. The Lord spoke to me. "You expect me to forgive your sins and you will not forgive your enemies — one man in particular, towards whom you have murder in your heart." I said, "Yes, Lord, I forgive them *all* and can pray for them." Then the dear Saviour gloriously saved me, but very soon the devil tried to make me believe that the work was not complete. Then the Lord gave me a vision in the night — a vision of himself, the light from whose face filled my room. He took me by the hand and said, "Your countenance shall be changed. I was then immersed in the river, and ordained by Elder Raymond. "A thrill of joy went through my whole being, and praise his holy name, not only my *countenance* but my *whole nature* was changed. I was a "new creature." He also bestowed upon me some of the gifts of the Spirit — the "gift of faith," the "gift of healing," and of "casting out devils," and "discerning of spirits," in the exercise of which I have seen those near death raised up, the deaf made to hear, the dumb to speak, and the blind to see, to the glory of his name.

ELDER JOHN A. BURKE.

August 16, 1888.

DESCRIPTION OF PLATES NO. 1 AND NO. 2.

In No. 1, I stand by the altar built with my own hands, in the name of the Lord, shortly after I was healed, in October, 1883, to mark the spot. I had in my hand Prof. Kendrick's version of the New Testament, my large cane and large umbrella and large fan, my hat and coat are by a stump at my right. My right hand rests upon one of the witness trees mentioned in the narrative, which trees are marked with a star. The tree marked with a cross is the one near where I saw Jesus on the cross. The voice seemed to come from one close to me, and was heard distinctly. When I lay on my face, I was a few paces back of where I stand in the picture. As I arose, I stepped forward. The Lord spoke audibly to me four times that day, and I saw Jesus as plainly as I ever saw any human person. Later it came to me while in prayer, that my body, when the refiner's fire went through it, was like the burning bush which Moses saw, *Ex. iii: 1-6*. Moses wondered that the bush was not consumed, so I was astonished to find that instead of its

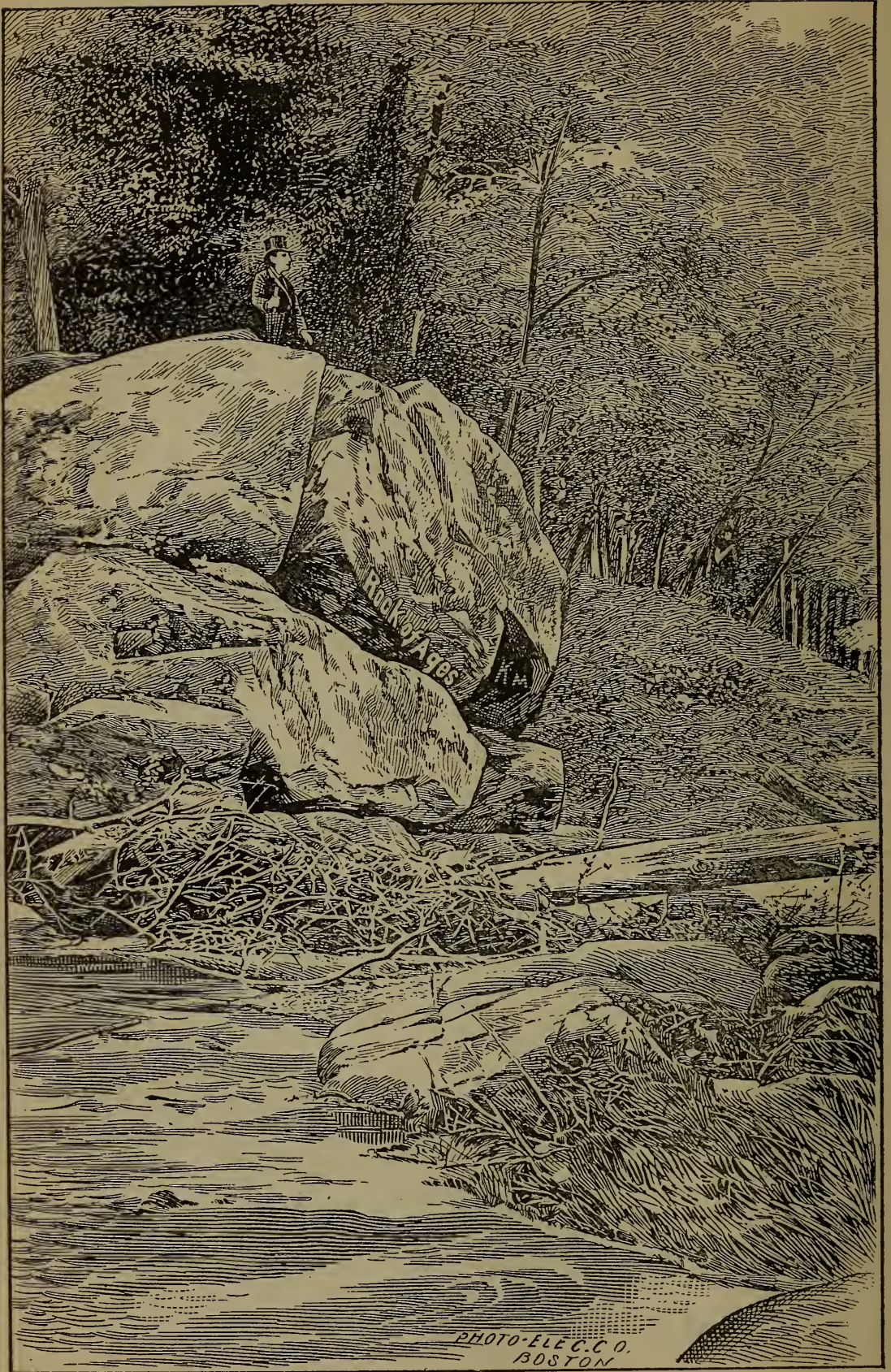


Plate No. 3. The Rock of Ages, near Beulah Land.

being death going on in my body, it proved to be life, health, and strength, both physical and spiritual, through the Holy Ghost. This work of refining and regeneration of my body, was done in a moment, and the same power that wrought the wonderful change, has kept me the past eight years, in perfect health and strength, without medicine, as millions have had the privilege of knowing.

Beulah Land, is to me, one of the most beautiful spots of earth, as you may see by the pictures photographed by T. W. S. Phelps, 927 Pennsylvania avenue, Washington, D. C., in October, 1888. The first pictures were taken by an unconverted man, and they were all defective, and spoiled except one, "The Rock of Ages." I then said, to Brother Phelps, "It needs a Christian man to take these pictures." He said, "I'll go," and every picture he took was perfect. May God bless him in his work!

A noted botanist says he has picked flowers in this grove every month in the year, but one. In the spring, just as the snow is melting away, as I go up from the Rock of Ages to Beulah Land, the ground is covered with beautiful white "snow flowers," as I call them. In the hot weather there is *always* a cool, gentle breeze there, as if produced by angel's wings, and beautiful feathered songsters, are always warbling forth their songs, as of praise to God. In some portions of this grove there is an abundance of black raspberries, by which I have been refreshed more than once when spending a day there.

I can see from BEULAH LAND, the ROCK OF AGES, and passing by it, a beautiful stream, a branch of Rock creek, which flows between Washington and Georgetown, emptying into the majestic Potomac, which divides Maryland from Virginia.

The pictures being taken after the trees had been touched a little by the frost, gives you a more perfect view of the shape and beauty of these trees, clear to the top.

The perfect tree, mentioned in the narrative, is seen in the pictures marked *P*; while the small, dwarfish, crooked tree, representing the natural man, is seen in Plate 2, marked *N*. In Plate 2, the artist stood northeast of me. It represents me as standing with Testament in hand, six years after I was healed. The altar is at my left, and the cross tree at my right.

DESCRIPTION OF PLATE No. 3.

This presents the Rock of Ages. The instrument, was above the rock, so as to show considerable of the stream, and the baptismal pool, just under the rock, and the general outlines of the rock itself, on the top of which I stand looking towards Beulah Land. What looks to be a pyramid, is in the background. Right over my head is a natural vase, formed by the foliage of a tree. The sloping hills, are seen through the tops of the trees.

At one side of, and at a little distance from the rock, close by a leaning tree, may be seen a lady, with clasped hands. The original of this picture is unknown, either to the artist or myself, though people pass and repass in the course of the day, in pursuit of pleasure, observation or flowers.

You can readily see what seems to be steps, cut in the rock. On the rock, while on my way to Beulah land, I usually offer up prayer and sing :

“Rock of Ages, cleft for me,
 Let me hide myself in thee,
 Let the water and the blood
 From thy wounded side which flowed,
 Be of sin the double cure,
 Save from wrath and make me pure.”

This rock, so endeared to me by association, has been a noted rock, for more than one century. There is an old legend connected with it, long before the Revolutionary War. In the legend, the Tuscarora tribe of Indians were involved in war with another tribe, in what is now Virginia, one trying to exterminate the other. The daughter of the chief of one tribe, loved a young chief in the other tribe. These two lovers would repair to this rock, to have their interviews. The chief, mistrusting that his daughter had interviews with the young chief, put detectives after her, who traced her to this rock. One day after this the chief followed her to this place, and finding the two here, deliberately shot the young chief. In the dying struggle he clasped his intended in his arms, and as he fell, dragged her with him over the rocks and she died with him.

DESCRIPTION OF PLATE No. 4.

This represents a different view of the same rock, as in Plate No. 3. You will see on this the outlines of a human face, and front of this face, between two trees in the brush, there is imperfectly seen the figure of an Indian, with his bow and arrow, and it is wonderful it should be there, after over a hundred years, and it stands, just where one would suppose the chief would have stood, when he shot the young lover with his arrow. On the side of the face may be seen the imperfect figure of feathers as worn by the chief, and on the front, by the nose, may be seen the figure of a chief in full uniform, while below the mouth may be seen the form of an Indian leaning against a rock. Whether it represents the young chief that was killed, God only knows.

This picture shows the source of the stream, and the dense forest connected with it, the instrument being below. I stand near the pool, looking toward Beulah Land. Just over my head on a leaning tree may be seen a bird. This spot described above is a corner of a large tract of land (400 acres), owned by the widow Blagden, in the District of Columbia.

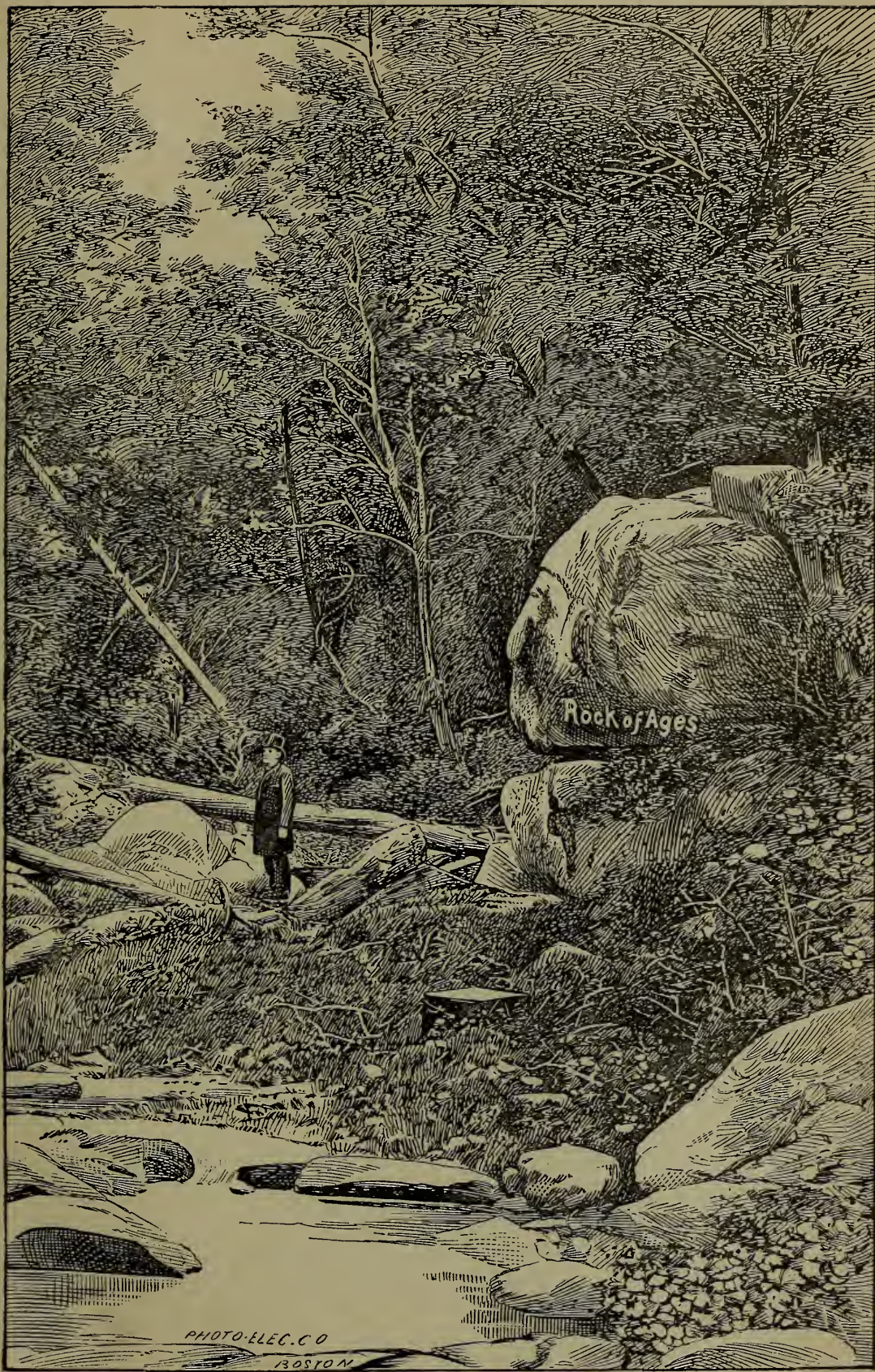



Plate No. 4. The Rock of Ages, showing the Face.

CHAPTER VII.

BALTIMORE. MARYLAND.

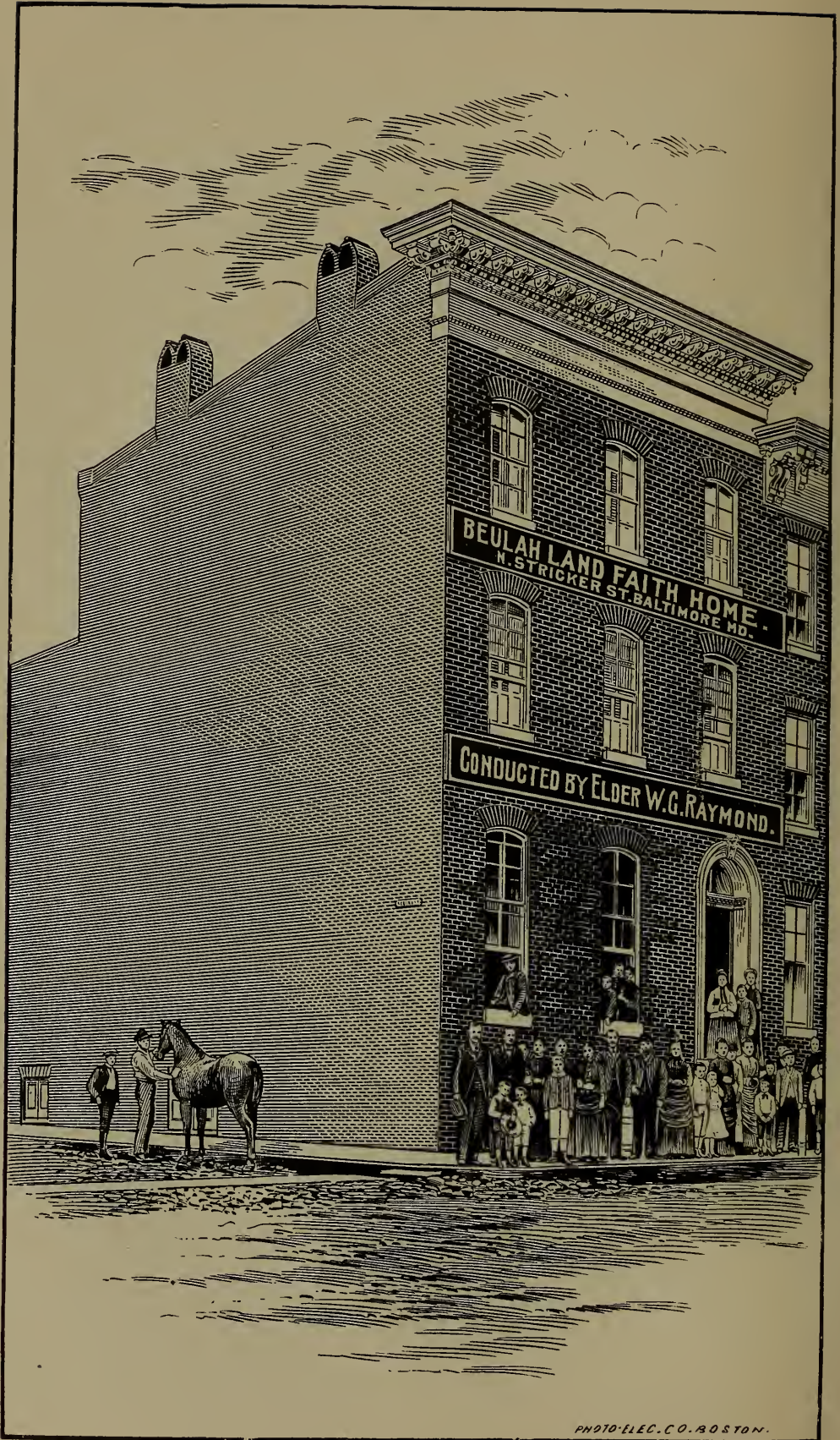
HEALING IN THE CHURCHES, FAITH HOME, ANOTHER FAITH HOME,
MINNIE ADDICK'S CASE, CALLS FROM THE HOME, HEALING
BY THE WAY, CONVICTIONS OF FUTURE DUTY, CLOSING
THE HOME, LABORS IN OTHER PLACES.

N the Charles Street Church some were healed in the congregation without the "laying on of hands." Once I arose in the congregation, being mightily moved by the power of the Spirit and said, "The Lord will now heal any one who desires to be healed and will join with me. Heal them now O, Lord, God!" A man jumping up two feet or more, responded, "Elder Raymond, I am a healed man *now*. I was afraid to come under your hand, fearing it was mesmerism, but now I know it is of God." Another man, badly deformed, rose right up, and was perfectly healed. All the congregation rejoiced and praised the Lord.

About this time, the Hanover Street Methodist Church was offered for my use until Conference should convene in about two months. The meeting commenced with great interest and power. It was here that Bro. Swartz (an influential butcher) and family were saved; also Bro. Allison, a man of considerable wealth, a milk dealer, was gloriously healed of eighteen years' disease and saved. Afterwards his entire family was saved, all but one of whom, five in number, I baptized. Here Bro. Johnson too, was saved, and many of his family healed, also the Ferguson family. Time and space fail me to mention many instances of great interest. Here the Lord or the devil drew Sister Stagmeyer, who had said I would never get another congregation in Baltimore, across the city, to sit under my ministry in a crowded house.

This was months after she had made the statement, and this was the fifth church that I had occupied since then, and every one of them filled to overflowing, proving that she was a false prophet.

Right in the height of this meeting, a faction of the church, such as may be found in many churches, thought it would be a good time to have an oyster supper and they undertook to force it right in the midst of the meeting, saying that I could occupy the audience room and they would take the basement. I protested in the name of Jesus; while they insisted in the interest of pleasure, and, as they thought, financial profit, but which proved a financial failure. It drove me from the church. The sisters (I mean Sister P. and Sister M.) had been trying for over two months to find a building for a Faith Home but without success. One day as we were coming down N. Stricker street, I looked on the opposite side of the street and said, "See, here is the building the Lord wants us to have." They said, "Oh, no, that's not the building." It was a three-story brick house, with a basement nearly thirty feet wide, and proportionally deep. The parlors would hold a hundred and fifty people, and with the hall more, the location one of the best in the city. They finally yielded and thought I had better take it. The landlord, a physician and unsaved man, told his agent to let me have it for twenty-five dollars a month. I took it, but when the first month's rent was paid, I had not a dollar with which to furnish it. The next morning we went down in prayer to ask the Lord about it. In prayer I said, "Lord, will you give me a bed, or shall I send to Washington for mine?" I also said, "Lord, we shall want one hundred and fifty chairs. Will you furnish them?" Just that moment, a little girl from Hanover street, came in and said that her ma wanted us to go and pray for her little crippled sister. We went round (Sister P. and I) and and prayed for the child. Since then, she has walked out on the street like other children. Her mother said, "Elder R., what do you most need, chairs or a bed?" I smiled and replied, "I have just asked my Father for a bed this morning." She said, "It will be there in due time," and so it was. That day I went up to the anticipated home to get it in readiness, and worked until after sun down and was just coming out, when a man met me on the steps and said, "Do these chairs belong here?" pointing to a monstrous load of one hundred and fifty. I said, "No." (My prayer offered in the morning did not then occur to me.) He



said, "Is not this No. 9 N. Stricker street? Isn't this to be a faith home?" I answered, "Yes, it looks like one." "Isn't your name W. G. Raymond?" "Yes." He showed me the bill for the chairs directed to me. I thanked God and said, "Unload them." I had not spoken to anyone about them or requested anyone to do so. Afterwards I found that Bro. Norton had spoken to this man, telling him that I had opened a home and would need the chairs, and that a banker had paid \$5.00 towards them. I now believe had I continued to ask my Father for needed things, He would have furnished the whole house, for every time the sisters came into the home for meeting, they would bring a piece of bedding or something else needful. Some of the workers thought I had better go to an instalment store and purchase what was needed, and pay weekly, that the house might be quickly in readiness. I did so, but afterwards much regretted it, though I blamed no one but myself. This home was known as the Beulah Land Faith Home.—(See Plate.)

During the year, the Lord showed his approval of the work by moving the people to bring in provisions and other things needed, and money, with which to defray current expenses. Those who assisted me in the home were Sisters M. A. Perry, Marks, and Mary Kirkness. Sister Trumble, of Virginia, Brother John Burke and family rendered valuable assistance. Sister Marks, however, only remained a short time. People from different parts of the United States visited the home and were there blessed of the Lord. Our meetings were well attended, two or three weekly in the home, and other nights in other portions of the city. Above all Jesus manifested the saving and healing power so that hundreds were healed and cured—some very marked cases. Many days the whole time would be spent in conversation and prayer with those who came in for healing and salvation.

One important feature of the work was, that the doctrine of healing through faith in Christ was *continuously* taught so that all who came in were made acquainted with it, if never before. We remained in this house until the landlord wanted to sell the building, when we removed the goods temporarily to Bro. Pencil's.

Two ladies from New Orleans, who spent their summers in Baltimore, both suffering with a complication of diseases, came to the faith home. Their physicians had told them that he did not believe that they would ever reach New Orleans again. Their

friends in bidding them good-bye said, "We shall never see you again, and we shall expect soon to hear that you are dead and buried in Baltimore." Their summer residence was little over one block from the home. We anointed with oil and laid on hands in the name of the Lord and offered prayer. They were both instantly healed, and could walk all around the city, and returned to New Orleans, and wrote back telling us how their friends rejoiced and congratulated them on their restoration to health.

After several of the faith people had been looking around for two or three weeks for another house, without finding a suitable one, I said one evening to the workers, "Why do we wear out shoe leather looking for a house when the *Lord* can direct us right to the number?" We knelt down and I prayed that the Lord would show the *street* and the *No.* that would be suitable for a faith home. The Lord showed it to Elder Burke, but he said, "No, Lord, that's too far, show me one nearer;" and it went from him and another place closer by was given him. In the morning we went to see the last number shown, but when we reached it we found it was occupied and unsuitable. "Now," said I, "Let us go north to the other division of the street," but we found it ran down to an alley, and we gave it up. "Now," said I, "Bro. Burke, I believe the Lord will direct us to the *first* number. I believe that's the place." We went on north several squares, then I was halted. I said, "Let us secretly pray for the Lord to direct." While praying, my feet seemed to be drawn right around in another direction. Bro. B. said, "That's right. I am moved in the same direction." We went about six or eight squares, and again I came to a halt, when my feet were turned north, Bro. B. being moved in the same way. We went ten or twelve squares and when we came to a halt we were facing the east. I said, "Bro. B., we are near the house. Which way are you drawn?" He said, "East." I pointed with my left hand diagonally across the square, saying, "It seems in *that* direction." We went east a short square to Myrtle avenue. I said to Bro. B., "You go to the south one square and look and return, and I will go to the north one square." I went nearly the square and saw the house, a beautiful three-story brick. While standing looking at it, a colored girl came out of the next house. I asked, "What is the rent of this house?" She said, "\$25.00 *now*. It

has rented for \$40.00." I asked, "How can I get into it?" Pointing across the street, she said, "That man has the key." I beckoned to Bro. B. to come up, and went over and got the key. As he came up, he said, "That's the number I saw." None of us thought of going into that part of the city. We entered the house and had a season of prayer, and felt the presence of the Almighty. "Now, Bro. B.," I said, "if we are to have this house the agent will be in his office, and we shall have few words." As I entered the first office, he came out of the second. I asked if he was the gentleman that rented such a house. He said, "Yes." "How much a month?" "\$25.00." "Won't twenty do?" "I can't rent it *to-day* for twenty." "Can you give me possession and let the rent begin the 1st of the month?" (giving me a week to get the house in order.) "Yes." I paid him \$20 and he gave me an order for the key. I was to pay him \$5.00 when moved. When I went to pay this, I said, "The house was pretty dirty," and he said, "Let me have the receipt I gave you," and endorsed on it \$5.00. More than *one* month after this, he allowed me \$5.00 for something I had done on the premises, as cutting the ice out of the alleyway, etc.

The first of the month we were ready for labors in No. — Myrtle avenue. This, also, bore the name of Beulah Land. Though in an entire new section of the city, we had some very precious meetings; a good many were healed and comforted, and some gloriously cleansed. Here my daughter, Mrs. Mary Goldsmith was healed, after being pronounced incurable by eminent physicians, who had, without avail, performed a very difficult surgical operation upon her, costing her husband over \$500.00, only to say, "You *must surely die.*" She had been justified a few weeks before her healing through the instrumentality of the Salvation Army. Now she received cleansing of soul and body, and has been in perfect health since, and wholly consecrated to God, is used of him in leading others into the fountain of healing and cleansing, having wonderful gifts of the spirit.

The crowning case of all I have known, was that of Miss Minnie Addick, daughter of Dietrich Addick, a ship carpenter, living on Canton avenue. Not only do *I* consider it a most wonderful case, but is so considered by a large number of eminent physicians, who were personally acquainted with the case, thirteen of them, *paid* physicians, who had attended the case. Four years before, she

had been carried to the University Hospital, but remained there only twenty-four hours, as she thought they wanted to cut her up alive. Minnie was 30 years old, and had spent 13 years of her life in bed. Her diseases were complicated, but foremost of them were cancers in the stomach and breast, and a complete breaking down of the nervous forces. One cancer after another was removed by physicians, and she was cut and hacked, and kept almost constantly under the influence of morphine, which was taken inwardly, as well as injected into every part of her body. Physicians, one by one, abandoned her case. The use of morphine became a habit, and she could not do without it, took fifteen grains a day. At one time was totally unconscious for nine weeks, and partially so for thirteen weeks, was also subject to spasms all the time, sometimes having twenty-four a day; the nails of her big toes grew back, so that twelve times she had the entire nails cut out, and finally had to have the big toe of her right foot amputated, and the doctor insisted upon having the left one cut off, but she would not consent, choosing rather to suffer on with it. She was full of scars, made by the surgeon's knife, in search of cancers, and the needle to inject morphine; had been given up for dead several times, and unable to move a muscle for days. Her parents had come to this country, from Germany, twenty years ago. She was then ten years old, but had been sick two-thirds of that time. The change of country availed nothing. She would lie in bed for months at a time. Her father expended nearly his entire pay for doctors' bills and medicine. From the age of sixteen years she was forced to remain in her bed. She could not bear her weight on her ankles. Only once a week could she have her bed made, it was such a trouble to handle her, for it took three men to move her about. The Pennsylvania railroad passed by her father's house, and the company were required to slack their speed and noise while passing that block, as the noise would throw her into spasms. One time her pastor (she was a member of the Lutheran Church) called upon her, and said, "Now, Minnie, be a good girl and die, as you can never get well. I have been up to the graveyard and selected your lot, and it is a beautiful one. Now don't be willful. You have been sick long enough." In a few weeks the wife of this minister suddenly died, and was buried in that lot. Soon after this, her mother sent for Sister Mary Perry and myself. As we could not go that day (Dec. 15, 1884,) Mrs. Stagmeyer and Mrs.

O'Donnell called and prayed for her, which gave her some encouragement, but again calling, they gave her up, because she would not promise to give up the morphine. The next day Sister Perry and I called upon her. Sister Perry anointed her head and limbs and body with oil, in the name of the Lord, and we united in prayer, and she was immediately raised up, and never again took her bed as an invalid. In a day or two we called again, and she was walking about with a staff, much bent over. I said, "Now, Minnie, throw away that staff," and, after prayer, she straightened up and never again used her staff. Still, she had not given up the morphine. She went out of the city among friends for about a year, keeping out of my way lest I would require her to abandon the use of morphine. Like many others, she had been raised up by the prayer of faith, but not wholly healed. After opening my home on Myrtle avenue, she came there reluctantly, feeling an absolute necessity, for she knew if she stayed there she would be obliged to relinquish the morphine. When she entered the home she gave me her morphine and the needle. I found she was covered with sores, and her flesh rotten on the bones. I felt moved to give her in the name of the Lord, a warm salt water bath; and in a short time she had the victory over the morphine through Christ, and was perfectly healed, and her flesh became like the flesh of a child; was soon thoroughly saved, (for though she had had a nominal profession she never had been justified) and I baptized her in the river at Ferry Bar, Baltimore, and she was set apart to the Gospel work. She was fluent in the German language, but not in English. I anointed her tongue, and prayed the Lord to give her the English tongue. She commenced at once speaking the English language fluently, and was employed by Rev. Mr. Baxter, of England, then in Baltimore, and commenced public teaching in the English language, holding large meetings. From Baltimore she was sent to Norfolk, Va., and thence to Richmond, from there to Scotland, where she was when last I heard of her. Her experience in healing, created quite a sensation at the time, and various newspapers recorded it. It was in the *Baltimore Herald*, the *Globe Democrat* (St. Louis), the *Baltimore American*, the *Baltimore Sun*, *The Vanguard*, Bro. Sherman, editor.

In reply to a letter from Bro. Sherman asking for this experience for his paper, Sister Perry wrote the following letter:—

BALTIMORE, MD.

EDITOR VANGUARD: *Dear Brother in Christ*:—Your letter to Miss Minnie Addick, was duly received. I have received numbers of your valuable papers. I like it because of its radical tone and the way you denounce sin. Praise the Lord for a full and complete salvation of spirit, soul, and body. The case of Sister Addick is marvelous and wonderful, the half cannot be told in print. And for ten weeks she has been in the Faith Home. She is completely cured of the morphine habit of thirteen years. Her physician says it is the only case on record where any person could possibly be cured of that, but praise God, our Jesus is strong to deliver and mighty to save. This "Faith Home" for the cure of the sick by the prayer of faith has been established for over a year, and we depend on our Father in Heaven for the rent and all that we have. Many have been converted to God and healed here and we receive many requests for prayer from all over the land. Truly the harvest is great but the laborers are few. We teach a pure doctrine for the soul and body. We believe that God's children can live in communion and fellowship with him and the blood of Jesus Christ, his son, does cleanse from all sin.

Glory to Jesus. Please send us a copy of your paper. Rev. W. G. Raymond is now in Brooklyn, N. Y., doing a grand work for the Master. God has given him gifts and power and discernment and uses him for his glory, he is a holiness man not in name only, but God is in him, and he denounces sin in all its forms.

Yours in Christ,

MRS. M. A. PERRY.

[Read the account of this marvelous case of healing. "Modern Miracles" in Hygiene column this issue.—ED.]

While in this Home, I had repeated calls to visit different states, to pray for the sick, but could not, on account of my arduous work at the Home, for there were always critical cases coming under our teaching and prayers, that seemed to hold me. I had answered one call by telegram from Brooklyn, N. Y., and was detained there one month, during which some very marked cases were almost instantly raised; one was a little girl, a daughter of a Catholic lady. Riding on the street car going to N. Y. City one day, a child opposite me seemed to be suffering much from a sore right over the eye. As there was a vacant seat made by a lady sitting along, I passed over and occupied it. To the mother I said, "Madam, what is the matter with your child?" She said, "The doctors say it is a cancer, and I am now on my way, as the day is set, to have it cut out." I said, "I wouldn't do it for it will

disfigure your little child for life, and there are nine chances out of ten that it will kill the child." She looked quite serious and cast down for a moment, then looking up she asked, "What *would* you do?" I said, "I would take a little olive oil and anoint the child's eye in the name of the Lord, and lay on my hand and ask Jesus to heal it, and I believe He would." She paused a moment in deep thought, then looked up in a very wistful manner, saying, "I wish you would." As I anointed the child's eye, I laid my hand directly on the cancer, secretly praying, and instead of drawing back, as usual, when her mother attempted to touch it, the child pressed down on my hand, as though soothed, instead of pained, for about two minutes; then of its own accord raised its head. This was all done so quietly that none of the passengers seemed to notice what was going on. As the mother with the child was getting out to cross the Ferry, she said, "I am going back home, for I believe that Jesus will heal my child." "Please, then, give me your name and number, and in a few days I will call." She did so. In three days I called to see the child. As the mother opened the door, she exclaimed, "Oh, here is that stranger that prayed for my child! See here, (pointing to the child) she is nearly well." A month after this, I called with my daughter and the child was perfectly well, not even a scar remaining.

I wish to make mention of one very marvelous case of healing, of a boatman, given up to die by fifty or more physicians in a Hospital, (as told me by his sister, the name I think was Ostrander) in New York City. He had been operated upon by the surgeons, and several pounds of clotted blood taken from the bladder. Inflammation and mortification set in, and they sent him back to the boat to die. His sister giving me no rest, until consenting to see him, I accompanied her to his boat. When the wound was uncovered the stench was such that no person could remain any time over it, and was as black as my hat. I stepped back a few moments, and considered what I should do, for my faith almost staggered; when he looked up so imploringly, and said, "can't you do something for me?" I said "yes, in the name of Jesus, I will anoint and lay hands upon you," then laying my hands upon the wound I offered up a short prayer and received the evidence that he would be healed. The fever left him, and he began at once to amend. In the course of a week I again called,

when I found him up, and quite smart. This was nearly four years ago, since which time he has been a healthy laboring man. To God be all the glory.

In visiting the faith people and the faith homes of New York and Brooklyn, I began to see more clearly my subsequent line of duty. I wish to express my heartfelt gratitude to Dr. Shepherd and family, of Brooklyn, for opening to me their large double parlors giving me an opportunity to preach the full Gospel to many hungry souls. I also attended several special meetings in one of the Baptist churches in Brooklyn. I was requested by the Rev. Mr. Schofield, an Evangelist, to cast a devil out of his child that was worrying his wife almost to death. The Lord honored the order in the name of Jesus and the devil went out, though the child was some distance away, and the next week we heard the father relate the particulars in Dr. Simpson's church. I also preached a sermon on faith healing in another Baptist church, which seemed acceptable to pastor and congregation. While in Brooklyn, I also reached many boatmen and a Church of God was formed in Capt. Parker's boat, which has been in a healthy condition ever since.

I returned to Baltimore under the conviction that the Lord would have me close the house, having already promised to visit Mt. Jewett and other places. I believed there were now those in Baltimore that had been led out into the work through our instrumentality, who were capable of carrying it forward, and that the Lord had accomplished what he had purposed for me there. This the Lord has demonstrated by the labors of Elder Burke, Jeffrey, Miller, Litzenger, and others. While in the two homes, I baptized eight-seven. I wish here to express my appreciation of the valuable aid, that Mrs. A. M. Welbourn rendered by giving several thousands copies of "Scriptures Promises and Commands," on the cover of which was the notice of Beulah Land Faith Home.

Carrying out my convictions, I closed the home in the spring of 1887, and returned to Brooklyn with my daughter, according to promise, Sister Perry having previously accepted a call to Florida. Since then a wonderful work of grace in salvation and healing has been accomplished through her instrumentality in different Southern States. We remained in Brooklyn some three weeks, visiting the sick most of the time, and different faith meetings in that vicin-

ity. We called at Sister Williams' house and found she had been sick for over a week. We prayed for her and she was able to attend the meeting I held there that afternoon. The next week, we were invited to her mission chapel, where we occupied the evening. The audience were very attentive and manifested considerable interest.

From Brooklyn, we started for Mt. Jewett, Pa., by way of Buffalo, intending to tarry a few days in Troy. Having learned that there was a faith home in Lansingburgh, kept by Sara M. C. Musgrove, on reaching Troy, we called there.

We were cordially received by Sister Musgrove, who at the time, through over-work, was suffering from general physical prostration and also a lung difficulty, over which, she said, she had seemed unable to hold a victory, and was sorely tempted to believe that she should not recover, yet was laboring right along, holding meetings as usual, and visiting the sick. At her request, we anointed her with oil in the name of the Lord, and prayed for her, and Jesus gave the victory, so that she recovered entirely and has ever since labored harder than before. We were invited to unite with her in holding some extra meetings which we did, by which means the work accumulated, so that we were led to remain until July, allowing my daughter to go on without me, and taking the faith home as our headquarters. Meetings were held every night for six weeks, and during that time many came to the house during the day to be prayed for, and we visited many who were unable to call at the home. We taught and preached the full Gospel, and the Spirit came down at times with great power. The healing of the body was the leading truth presented; in connection with the soul and body, through obedience, and faith in the Lord Jesus Christ, baptism by immersion being presented as a *part* of the obedience.

As a part of the fruit of this teaching, accompanied by the work of the Holy Spirit upon the hearts, many were healed, some saved, and twenty-two baptized in the Hudson River, the Lord adding them to the Church of God, though their fields of labor might vary. "But now hath *God* set the members, every one of them in the body, as it hath pleased Him." 2 *Cor.* xii: 18. "Christ . . . the head."

Several in Troy and Lansingburgh, were set apart for Elders, and Sister Musgrove for the ministry, and as shepherd over the

little flock, "according to the Gospel order." She had really been engaged for the four years past in the ministry, and been acting as pastor, as the Holy Ghost had led her "to feed the church of God" (*Acts* xx : 28), but had never had hands laid on her, and had never been baptized, as she had for years desired, not having had an opportunity to do so, without being baptized into some particular organization, which she did not feel led to do.

See *Acts* xiii : 1-4, and xix : 5-6, and vi : 1-8.



CHAPTER VIII.

BAPTISM AND LORD'S SUPPER, JESUS OUR EXAMPLE IN LABORS,
PROOFS OF SAFETY AND DEFENCE.



HAVE sought not only here in Lansingburgh, but wherever the Lord has led me to labor since He healed me, to lead the people to receive, and the *saints* “to earnestly contend for the faith once delivered to the saints.” *Jude* iii.

Regarding baptism, we call the attention of the six months' ministry of John the Baptist, the long distance that Jesus came to be baptized of John “*in the Jordan*”; when John forbade him, Jesus said, “Suffer it to be so now, for thus it becometh *us* to fulfill all righteousness,” noticing the word *us* in the plural including Christ, *himself*, and the word *righteousness*. Now if *Jesus* who was circumcised when eight days old; “who knew no sin,” having perfectly kept the law — if Jesus, the spotless one, had to be baptized to “fulfill all righteousness,” is not the ordinance of baptism intimately connected with salvation? Peter said under the Holy Ghost, “Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost, *Acts* ii: 38. “They then that received his word were baptized.”

Jesus, before his baptism, had never been publicly recognized as the Son of God by the Father. I teach a Trinity in the ordinance of baptism. As Christ the second Person in the Trinity, “came up out of the water,” the Holy Ghost the third Person in the Trinity came in the form of a dove and lighted upon Him. The Father, the first Person in the Trinity, steps out as the heavens are opened and says, “This is my beloved Son in whom I am well pleased.” The world might have known that He was to be

the Saviour of lost men, devils did know it, though He had immediately after, a conflict with Satan, who pretended to question it. The three first sermons Christ preached were to the devil, using every time "the sword of the Spirit, which is the word of God," "leaving us an example" in fighting the devil. The ordinance of baptism is taken from real life as is also the Sacrament, and represents death, burial, and resurrection. "How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection.*" *Rom. vi: 2-5.*

In the ordinance of the Lord's Supper, the bread is the torn body of Christ, and the wine the blood shed for us. See *1 Cor. xi: 23-26.* "Ye do shew the Lord's *death till he come.*" Here, then, is a looking *back* to the cross on which Jesus' body was torn and his blood spilt for us as he "bare our sins in his own body on the tree," and also a looking *forward* to Christ's second coming when He "shall appear . . . *without sin* unto salvation." *Heb. ix: 20.* Jesus has left these two ordinances, Baptism and the Lord's Supper, which he requires and *commands* his followers to observe in the *letter* and the *spirit*. Paul said, "I have received of the *Lord* that which also I delivered unto you," and then gave directions regarding the Lord's Supper. Christ said, "This *do* in remembrance of me." Then after his resurrection, "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost! Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world, Amen." With these passages before us, how can any say, as many do, that these ordinances are of no importance? To His disciples, Jesus said, "Why call ye me Lord, Lord, and do not the things that I say?" *Luke vi: 46,* again, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." *Mat. v: 19.* "Hath

the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 *Sam.* xv: 22, 23.

According to the Scriptures, then, I baptize a candidate neither into or out of any organization, but I baptize any who, like the Eunuch, apply for baptism on profession of faith in Christ and the *Lord* adds them to the Church. If they choose to work with any Christian organization, they are free to do so. *We* may be deceived and baptize one who has not been saved, but the *Lord* makes no mistakes. He never adds an unsaved or hypocrite to the "church which is His body." "The Lord added to the church daily such as should be saved." *Acts* xvi: 5. And so were the churches established in the faith and increased in number daily, these were household churches. The Lord leads me by the Holy Spirit to walk in daily service as Jesus walked; to labor and teach as I believe he labored and taught when on earth during his public ministry. To the Father, Christ said, "As thou hast sent me into the world, *even so*, have I also sent them into the world." And to the disciples, "As my Father hath sent me, *even so* send I you." His word was wrought "in the power of the Spirit," and to his disciples, he said, "*Ye* shall receive power, *after that the Holy Ghost* is come upon you." What was the work Christ did in the power of the Spirit? It may be briefly summed up in this: — "And Jesus went about . . . preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases."

I now call your attention to the significance of immersion. Read the following passages of Scripture: *John* iii: 3. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (without a change of heart, he cannot see the kingdom of God). 4th verse: "Nicodemus saith unto him, how can a man be born again when he is old, Can he enter the second time into his mother's womb and be born." It is very apparent that Nicodemus understood Jesus to mean physical regeneration, and this was demonstrated, by the physical healing of the body. If God get a man's heart, he secures the entire man. 5th verse: "Jesus answered, verily, verily, I say unto thee, Except a man be born

of Water, and of the Spirit, he cannot enter into the kingdom of God" (or the church of God). The Water and the Spirit, are essential to the completion of salvation. Please read 1st epistle of *John*, v : 5th, 6th, 7th, and 8th verses : "This is he that came by Water and Blood, and it is the Spirit that beareth witness, because the Spirit is truth." Christ wouldn't have been our Saviour, if he had neglected, or refused immersion. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one," (the Word here has reference to Christ. It was made flesh. *St. John*, 1st chapter, 14th verse : "And the Word was made flesh and dwelt among us, and we beheld his Glory," "And there are three that bear witness in earth, the Spirit, and the Water, and the Blood : and these three agree in one." The Spirit quickeneth, the Water and the Blood cleanseth. 1 *Peter* i : 20, 21, "Wherein few, that is, eight souls (or bodies) were saved by Water, The like figure whereunto even baptism (or immersion) doth, also, now save us," saves us from the sin of disobedience. *Acts* xxii : 16, "And now why tarriest thou, arise and be baptized (immersed) and wash away thy sins, calling on the name of the Lord," (here is where the sins go into the depths of the sea, they go out on the ebbing tide, never to be resurrected. Hallelujah to the Lamb). Please read *Acts* ii : 38, "Then Peter said unto them, repent and be baptized, every one of you in the name of Jesus Christ, For the remission of sins, And ye shall receive the gift of the Holy Ghost." *Luke* vii : 30, "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." We shall reject the counsel of Christ if we neglect his baptism (immersion). Please read *Matt.* iii : 13-17, "And Jesus answering said unto him (John) Suffer it to be so now for thus it becometh us to fulfill all righteousness : then he suffered him." "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." *Acts* x : 44-48. I believe that the Scriptures teach that when one believes on the Lord Jesus Christ, and is immersed in the name of the Father, Son, and Holy Ghost, the Lord adds that one to the Church of God ; in proof of which, see *Acts* ii : 47, "And the Lord added to the church daily such as should be saved." Read the following passages, and you will learn

the Scripture name of the Church, *Acts* xx: 28, "Take heed, therefore, unto yourselves and to all the flock, over the which, the Holy Ghost hath made you overseers to feed the **Church of God**, which he hath purchased with his own blood." *1 Cor.* i: 2, "Unto the **Church of God** which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints." *1 Cor.* x: 32, "Give none offence, neither to the Jews nor to the Gentiles, nor to the **Church of God.**" *1 Cor.* xi: 16, "But if any man seems to be contentious, we have no such custom, neither the **Churches of God**," also the 22d verse, "But have ye not houses to eat, and drink in, or despise ye the **Church of God**, and shame them that have not." *1 Cor.* xv: 9, "For I am the least of the Apostles, that am not meet to be called an apostle, because I persecuted the **Church of God.**" *2nd Cor.* i: 1, "Unto the **Church of God** which is at Corinth with all the saints which are in all Achaia." *Gal.* i: 13, "How that beyond measure, I persecuted the **Church of God** and wasted it." *1 Thes.* ii: 14, "For ye, brethren, became followers of the **Churches of God**, which in Judea, are in Christ Jesus." *2 Thes.* i: 4, "So that we ourselves, glory in you, in the **Churches of God.**" *1 Tim.* 3: 5, 15, "For if a man know not how to rule his own house, how shall he take care of the **Church of God**, which is the **Church** of the **Living God**, the pillar and ground of the truth." Once it is called the **Churches of Christ or God.** *Rom.* xvi: 16, Those that I baptize, I feel moved to pour oil on their heads in the name of the Lord: lay hands on them with others, and offer up prayers for a spiritual and physical blessing; and they usually receive it. I take the Bible, and we lay hands upon it, and enter into a covenant with God; we promise to be true to God our Heavenly Father. We promise to be true and obedient to Jesus Christ our elder brother, and to be led and sanctified, and be set apart by the Holy Ghost. We also covenant to be true to each other, and to love each other in Jesus Christ. We covenant to receive the word of God, as the man of our counsel, as our compass and chart, and to follow its precepts and teachings. We also promise to be true to ourselves, and true and faithful to the world, in leading them to Christ. We continue in prayer and say, What we bind on earth, ratify in Heaven, and what God joins together, let no man or devils sever. Then we shake hands, giving them a hearty welcome to all the privileges of the Gospel or **Church of God** among the people.

“And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.” *Mat.* iv: 23, 24. This kind of work, but especially the healing the sick and casting out devils, was carried into the evening, for we read that, “When the evening was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bear *our* sicknesses.” *Mat.* viii: 16, 17.

We notice that the greater part of the time, during those three years, was spent in ministering to the sick and afflicted. He was truly “the Saviour of the body” and “he bear our sicknesses” as truly as “he bear our sins.” On some he *laid his hands* for healing, *Luke* iv: 40; *from* some he received the touch of faith, *Mark* v: 25; for some he sent his word and healed at a distance, “he cast out the evil spirits with his word,” *Mat.* viii: 13-16.

Notice particularly that Christ recognized *devils* in the *bodies* of individuals, and cast them out, and that what is *now* termed *insanity*, He recognized as possessed by devils, *Mat.* viii: 28-33; also the *deaf and dumb*, when he cast the devils out of them, they spoke and heard. *Mat.* ix: 32, 33, and xii: 22 (notice in this that the *blind saw* when the *devil* was cast out). He recognized various diseases as the work of the *devil*. See *Mat.* xvii: 15-18, and *Luke* xiii: 11-16. Peter said in the Holy Ghost that Christ “*healed* all that were possessed of devils. *Acts* x: 38.

In the work of Christ, healing and salvation were intimately connected. In many cases, perhaps the most, the healing preceded the forgiveness of sins, while in others, the sins were first forgiven, and the healing followed, and this has been my experience in the faith work. See *John* ix: 1-3, vi: 7, 35, 38; *Mat.* ix: 2-7. “He healed those that had need of healing” and many glorified God and followed him as the result. *Mark* ii: 12, and iii: 5, 7, 8; but his work in *individuals* and *communities* was in many cases according to the faith of individuals and communities. “And Jesus seeing *their faith* said unto the sick of the palsy, etc.,” to another, “if thou canst believe, all things are possible to him that believeth,” while in his own country ” “he did not many mighty

works there because of their unbelief." So also the Apostles in *their* work, the healing *resulted* in the salvation of many.

"And by the hands of the apostles, were many signs and wonders wrought among the people.

And of the rest, durst no man, join himself to them but the people magnified them.

And believers were the more added to the Lord, multitudes both of men and women.

Insomuch that they brought forth the sick into the streets, and laid them on beds and couches that at the least the shadow of Peter passing by, might overshadow some of them.

Then came also, a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits and they were healed, every one." *Acts v: 12-16.*

"Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto the things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits crying with loud voices came out of many that were possessed with them and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also and when he was baptized, he continued with Philip and wondered, beholding the miracles and signs, which were done." *Acts viii: 5-13.*

CHRIST'S BATTERY AND ARTILLERY.

As we have now placed the batteries, let us seek for the proofs of safety and defence, as we go forth under Christ our leader, into the conflict against Satan and his host. First, we find it in the commission Christ gave to the Twelve. "And gave them power, and authority over all devils and to cure diseases. And he sent them to preach the kingdom of God and to heal the sick. *Luke ix: 1, 2.*

Second, the commission to the Seventy. "And heal the sick that are therein and say unto them the kingdom of God is come nigh unto you. And he that heareth you heareth me, and he that despiseth

me, despiseth him that sent me. Behold I give unto you power to tread on serpents and scorpions and over all the powers of the enemy, and nothing by any means shall hurt you." *Luke* x: 9, 16, 19.

Third, in the commission to all believers for all time. "These signs shall follow them that believe, in my name shall they cast out devils; they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." *Mark* xvi: 15, 18.

"Again I say unto you, that if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them, of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them." *Mat.* xviii: 19, 20.

These may be termed the Gospel Howitzer, always loaded and ready for action wherever the enemy may be, and always doing perfect execution when touched by the fire of the Holy Ghost, and can never be spiked or taken by the enemy. The long range rifle may be found in *John* xiv: 12, 13. "The works that I do shall ye do also; and greater works than these shall ye do, because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." The magazine where the ammunition is always kept in the battery may be found in *Mat.* viii: 17. "Himself took our infirmities and bear our sicknesses." The Headquarters of the Medical Department may be found at Post, *James* v: 14-18, under the supervision of the Holy Ghost. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. The standing sentries may be found on the batteries. *1 Cor.* xii. Post 1, "Word of Wisdom." Post 2, "Word of Knowledge." Post 3, "Faith." Post 4, "Gifts of Healing." Post 5, "Working of Miracles." Post 6, "Prophecy." Post 7, "Discerning of Spirits." Post 8, "Divers kinds of tongues." Post 9, "Interpretation of tongues."

Proof, that these posts are always to be under the general orders as long as the conflict between Christ and Satan continues, is found in these words, "Teaching them (all nations) to *observe all things whatsoever* I have commanded you, and lo I am with you alway even unto the end of the world. Amen." *Mat. xxviii: 20.* "And he said unto them go ye into all the world and preach the Gospel to every creature.

He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

And these signs, shall follow them that believe; in my name, shall they cast out devils; they shall speak with new tongues.

They *shall* take up serpents, and if they drink any deadly thing, it shall *not hurt* them; they *shall* lay hands on the sick, and they *shall* recover.

So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God and they went forth, and preached everywhere, the Lord, working with *them*, and confirmed the word with signs following. Amen. *Mark xvi: 15-20.*

Notice also the 1st Epistle to the Corinthians, in the 12th chapter of which the "gifts of the Spirit" are specified, is written "to them that are sanctified in Christ Jesus, *called* to be saints, WITH ALL THAT IN EVERY PLACE call upon the name of Jesus Christ *our* Lord, both *theirs* and ours." "These" gifts we are told "worketh that one and the self-same Spirit, dividing to *every man* severally as *he will.*" "For as the *body* is one and hath many *members* and all the members of that one body, being many are one body: so *also is Christ.* Then the operation of these gifts are compared to the operation of the different members of the "church *Which is His body.*" "For by one Spirit, are we all baptized into *one body.*" "Now hath God set the members EVERY ONE OF THEM in the body, as it hath pleased him." "Now ye are body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts." Now if any of these "members" are inefficient or removed from "the body"; that body is inefficient and mutilated.

Christ has a mutilated body! Does the church still exist on earth? Then do the gifts of the Spirit still continue.

Again in the *Epistle of James* to "the twelve tribes scattered abroad," the prescription for the sick is just as definite as the direction to those who lack wisdom (i: 5) or to those who are afflicted (v: 13) or to those who "fall into divers temptations," (i: 2) and the promise connected with the prayer of faith is just as definite and emphatic as any other promise. If we say this promise is not for the church now, to be consistent, must we not say the remainder of the Epistle is not for the church now? The great secret in this conflict against Satan and all his works is that "though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong-holds:)" "Not by might, or by power, but by my Spirit, saith the Lord."

See *Acts* v: 12-16. "And by the hands of the Apostles were many signs and wonders wrought among the people. And of the rest durst no man join himself to them but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women. Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter, passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits and they were healed every one."

Acts viii: 5-8, 12, 13. "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake hearing and seeing the miracles which he did. For unclean spirits crying with loud voice came out of many that were possessed with them: and many taken with palsies, and that were lame were healed. And there was great joy in that city. But when they believed Philip; preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done."

The following letter, which was overlooked at the time, should have appeared previously, in connection with matter relating to the Seneca Indians :

New York, April 3, 1854.

J. B. PECK, Esq., N. Y. :

Dear Brother :—I acknowledge the reception from yourself, through the venerable and beloved Dr. Cone, of a certificate of Life membership, in the American Bible Union.

You know, my dear Brother, that my entire labors are connected with the spiritual interests of the Red Man. The poor Indian demands my toil. Just now my beloved associate, Rev. N. Smith, is suffering a most bitter persecution from the Pedo-Baptists, for his zeal in behalf of a pure Bible faithfully preached, and for contending that Christian baptism is IMMERSION ONLY. In preaching this truth, he has withstood the advocates of sprinkling to the face. But God has stood by him, and given him many souls. Within a few months we have immersed upwards of two hundred ; and by a letter just received, I am informed that the work is rolling on with great power at Tonawanda, to which place he had gone from Alleghany, where his persecutors had locked the only house suitable for worship, against him. At Tonawanda, about thirty-five have found Jesus precious, and will, probably, the most of them, yield soon to the ordinance of Christian immersion.

It is peculiarly gratifying to me that the American Bible Union, an institution so noble in its aim, so full of promise in its results, should have secured in the brief period of its existence so large a number of praying and generous friends. I believe that God loves the Bible Union ; and I trust its friends may continue to keep near the Saviour, that they may ever prove worthy of his love. There is no Society in this world, except the Church itself, with which I should regard it a greater honor to be connected. Ever since I knew anything about the Bible, I have wished to see it, in every language, freed from human imperfections. And as the American Bible Union has inscribed this purpose upon her banner, I give to her my sympathy and prayers. May the Angel of the Covenant watch over its interests till its great mission is accomplished.

W. G. RAYMOND,

Agent to Alleghany Mission.

COMMISSION.

No. 4934.

AMERICAN BAPTIST HOME MISSION ROOMS,
New York, June 30, 1866.

To the Rev. W. G. Raymond:—The Executive Board of the American Baptist Home Mission Society, reposing confidence in you as a member in good standing in a regular Baptist Church, and a devoted Minister of Jesus Christ, in full sympathy with the ministry, the membership, the doctrines, and the ordinances of the Baptist Churches, have appointed you as their Missionary to preach the Gospel in Kansas, and to labor chiefly for the benefit of the Pottawottamie Nation of Indians, under the advice and direction of Rev. E. E. L. Taylor, D. D.

2. Your appointment is for 12 months from the first day of April, 1866.

3. The amount appropriated for your support is not to exceed Six Hundred Dollars, or at that rate per annum from us; the balance to be obtained from the farm, school and other sources and all to our credit.

4. While holding this COMMISSION, you are to give your whole time to the work of the ministry on the field, and for the people above named.

5. At the end of each quarter of the time for which you are appointed, you are to report to the Corresponding Secretary the number of weeks you have labored during THAT QUARTER, and the work you have done IN THAT TIME, and always to follow the "FORM OF QUARTERLY REPORT" given on the third page.

6. On the receipt of each report, if all is satisfactory, our draft for the balance of salary due from us will be sent you by mail unless you direct otherwise.

7. If at any time it shall be apparent to you or to the Board that the interests of the cause you are appointed to serve demand a change, you can return or the Board may recall this COMMISSION, or by mutual agreement you may be transferred to another field, but you can not without the consent of the Board, leave your field and retain this COMMISSION, nor can the Board send you to another field without your consent.

By order of the Executive Board,

T. D. ANDERSON,

Chairman of the Executive Board.

JAY S. BACKUS, *Corresponding Secretary.*

THE CALVARY BAPTIST CHURCH
OF WASHINGTON, D. C.

Under the Pastoral care of Rev. T. R. Howlett.

To the Auburn Baptist Church, with Christian salutation,

Dear Brethren :—Our beloved Rev. W. G. Raymond, Sister Raymond his wife, and daughter Ella Raymond, are members of this Church, in regular standing, having requested a Letter of Dismission from us to unite with you, we do hereby cordially commend them to your Christian fellowship and watch-care. If received by you within twelve months from this date, and we are so notified, we shall regard them as dismissed from us.

May the blessings of the Great Head of the Church abide with you and the friends who leave us.

By order of the Church,

U. H. HUTCHINS, *Clerk*.

Washington, July 15, 1867.

Washington, D. C., December 16, 1863.

CAPTAIN SCHEETZ,

Sir :—The bearer, W. G. Raymond, has been extensively known in Washington and vicinity for the last two years, first as Lieutenant of the Provost Guard in this city, in which capacity he distinguished himself by his skill and integrity, and won the confidence of all law-abiding citizens; he continued in that position until promoted by the President.

His extensive knowledge of Washington and vicinity, his past experience, and his skill in obtaining the confessions of the parties arrested, or sufficient evidence in the cases (which latter came under my own observation), qualify him a most successful and efficient officer, and I cheerfully recommend him to your confidence, hoping he may obtain a good position in your Detective Corps, where I feel assured he will render most valuable and effective service.

Yours respectfully,

HENRY B. TODD,

Capt. and Prov. Mar.

CHAPTER IX.

MT. JEWETT, WORD BY THE WAY, ELMIRA, VARIOUS PLACES IN MASSACHUSETTS, BACK TO LANSINGBURGH, IN VERMONT, JERSEY CITY AND VICINITY, GLORIOUS WORK, AGAIN IN LANSINGBURGH, BACK TO JERSEY CITY.



THE latter part of July, 1887, I was led to fulfil an engagement made months before, to go to Mt. Jewett, Pa., where my son Edwin and family reside. On my way there I passed through Geneva, where I was immersed in the fall of 1837, in Seneca Lake. I also passed through Corning, stopping all night at Bradford; in the morning I passed by the property that legally belonged to me, which is prized at \$80,000, now illegally in the hands of others. As we were ascending the mountain, the passengers and workmen were cursing and swearing until I was sorely tried and was led to rebuke the devil, and ask the Lord to put them in fear. As we reached the Kenso Bridge, which is 301 feet high, spanning a ravine 2000 feet across, I noticed that the ring-leader of the scoffers walked up the isle to the end of the car, so that he could not look off either side, and actually trembled and turned pale, and I did not hear him utter another oath during the trip. I would say here, this bridge is the wonder of the world.

Mt. Jewett is a branch of the Alleghany Mountains, 2300 feet above the level of the sea, yet there are here three or four lines of railroad doing an immense amount of work. The village, or settlement, extends ten miles east to Smithport, the county seat of McKean Co., and west ten miles to Kane. This portion is settled mostly by Swedes. I went on to one elevation where I had a view of 10,000 acres of timber land. I held meetings at Mt. Jewett for about a month; my daughter, Mrs. Goldsmith being with me. Quite

a number of the Swedes were healed and gloriously saved. I baptized in a beautiful stream on the height of that mountain, sixteen candidates, since which time I have baptized fourteen, making thirty in all, and the Lord added them to the **Church of God**; my son and wife, and three children, were among the number. Bro. Smith and my son were ordained to the Gospel ministry, and Bro. S. has been doing a good work since, in connection with my son. On my way from there to Baltimore, we stopped for dinner with a family in Farmers' Valley. The man and his son were ill,—the son with mumps and the father with general prostration. While at the dinner table, we prayed for the son, and he was able to eat a hearty meal. After dinner, the boy said, "I believe the Lord is able to heal me entirely," and having a season of prayer, it was according to his faith, for he *was* entirely healed. After this, the father said, "I have a work needed to be done in *my* body and *soul* too." As we prayed he believed and said, "I believe the Lord has *healed* me. Now pray that God will have mercy on my soul for I am a great sinner." He and his son were soon led to Christ, both giving good evidence that they had obtained salvation. As my son, who was with me, spoke of his baptism at Mt. Jewett, the man said, "I have a good pool right on my farm, only a few rods away." I asked, "Do you and your son feel it your duty to be baptized?" They both said, "We do." As they were getting ready to go to the water, my little grandson Claudie, who had been converted in the meetings, said, "Grandpa, I want to be baptized." The man furnished him a robe in one of his long flannel shirts, and we proceeded to Cole's Creek, where I baptized the three, and the Lord added them to the church, and we laid hands on them and they received, as I believe, some of the gifts of the spirit. After this, he said, "Cannot you hold a meeting here this evening? You can have my double parlors." I said, "Yes, if you can get a congregation together." He started out as a missionary and brought in a good congregation, to whom he related his experience of what the Lord had that day done for his soul and body, and they were all melted to tears. This was similar to the experience of Philip and the Eunuch. The next evening I held a meeting in the Baptist Church at Anning Creek, the pastor and family, and most of his church and congregation, being present. The Lord gave me great freedom, and the people were wonderfully moved. One man went after another in

the night, and brought him into the place at two o'clock in the morning, that he might be prayed with before I should go away, and the next day the people thronged the house, as the people said, "As though it were a general training day," and I preached and prayed for the people all that day, until I had to take the train that evening for Baltimore. The Lord only knows the results of that day's labor. The next morning I arrived at Baltimore, and called on Bro. Allison, intending to spend some weeks there among the saints. Before I had taken my dinner, a dispatch came from Elmira, requesting me to come immediately, to pray for a very sick woman, dying with a cancer. I was not prepared to give an answer, and had to go to Washington that day, which I did, and returned in time to attend a faith meeting that evening at Bro. Allison's. In this meeting I was received with open arms and great joy, but followed by much regret when they learned that I was to go immediately to Elmira. The next morning I responded to the telegram, saying that I would go at my earliest convenience, and as I returned to my room, I told the Lord I had not quite money enough to purchase my ticket and if he wanted me to go to furnish the means. The next mail brought me a ten dollar bill, but could not leave on account of trains not making connection, until eleven o'clock Sunday night. During the few days I stayed in Baltimore, I found the work in a flourishing condition, and my spiritual children earnestly contending for the faith once delivered to them. Sunday night we had communion, and many tears were shed as I left them for the train, for the meeting continued until quite late.

Arriving in Elmira, the next day, I went directly to see the dear afflicted sister. She had been a faithful servant of God for forty or fifty years, and was a member of the Baptist Church. In a very little while the Lord showed me that she was to leave this world, and told the family so, but the nurse, and others, urged me to stay. This lady was at the house of Mrs. Blake, who, as well as the sick lady herself, made a special request that I should remain as long as the sick one should live. She could only sleep, as I laid my hand, in the name of Jesus, over the cancer. The Lord said to me, "Will you go up to death with this saint?" I said, "Yes, Lord, I will," and I did, and took my place among the mourners at the funeral. The morning she died, I was urged by the friends to make one effort more to see if the Lord would not

reverse the order of death. While making that effort in my room, the Lord showed me He was going to take her, and I went down into her room. Kneeling down by the bed I secretly prayed that the Lord would take her gently through the valley, and then passed into another room. I was at once called back. She said, "I want Elder R. to raise me up in the bed." I did so, bracing her up, while she took a little refreshment, and then leaned her head on my shoulder. Somebody said, "Elder, you don't sit very comfortable." She said cheerfully, "Never mind, Elder R. He is all right; then you may let me down on the pillow." As she lay down, the cancer, no doubt, ate through into her stomach, and she began to throw up. I said "No, it won't come up," and prayed God to send it back, and he did. She turned her head and looked at me and moved her head and lips a little, as if to say good-bye. I had my hand on her head and chest. She breathed less and less, and passed away without a struggle. I saw that I had been placed there, that she might rest her weary head on my shoulder a moment, before she passed through the valley of death.

After this, my daughter and I had considerable work in different parts of the city. It was announced in the papers that on Sunday I would baptize several who had promised to be baptized, and at the appointed time over a thousand were assembled on the banks of the Shemung River to witness the ordinance. I preached to them on the portion of the Gospel usually neglected, viz., baptism and healing, after which I baptized only one, the others failing to come. A few evenings after I baptized two others. The papers took up what I had said on baptism and healing, which brought fifty or sixty letters, which, by means of the answers, still farther scattered the good seed. We held several meetings in my daughter's house, which, I trust, bear some fruit to the glory of God.

I had purposed returning to Baltimore, but the Lord led me to return to Lansingburgh, to which place I had been sent for, to go to Southampton to see Mrs. W., sick with two cancers. Soon after my arrival, she had a sinking spell, and her friends telegraphed to Chicago, for her husband to return immediately, as his wife was dying. Sister Orpha Warriner, of the Springfield faith home, was there also. We took the case direct to the Lord. When the husband reached home, she was sitting up, doing some light work, greatly to his surprise, as he expected to find her dead. Yet he

insisted that she should continue to take morphine, which she did. She continued comfortable for a time, but was not healed and finally died. Some effective work for the Master was done, however, aside from this. From Southampton, I went to Westfield, and labored for several sick ones, and then passed on to Springfield, Mass., where I labored several weeks, making my headquarters at the Faith Home kept by Sisters Rosa Ressar and Orpha Warriner, 668 East Union street (now in another portion of the city). There a great many came to be prayed for, so that we could hardly get time to eat our meals. Quite a number took the faith and were healed. Three deaf people came and were prayed for, and it was apparent to all there that they could hear, but they were called away by unbelieving and irreligious friends, and I saw them no more. One man was healed of the dropsy, and gloriously saved. I was called to see a lady possessed by devils, bordering on insanity, beyond Boston, but have not learned the result of my visit to her. From Boston I went to Pittsfield, where I met Bro. Chas. M. Musgrove, with whom on my way out to Boston, I had spent one night. He was a leader among those who were contending "for the faith once delivered to the saints." I prayed for several and held one meeting with the faith people who were rather discouraged and weak. I felt that Bro. M. was greatly trammelled by the wealthy church to which he belonged, which, with other churches, was not in sympathy with faith work, and that had he had full liberty, he might have been a power in the faith work. I thanked God and took courage for the great material aid rendered me in Massachusetts by way of clothing as well as money. One valuable gift, bestowed in Springfield, was a nice baptismal suit.

In Springfield, I held a number of public meetings in a mission building, the sisters from the Faith Home uniting their labors with mine. The services were attended by the mighty power of God in conviction, salvation, and healing. One lady was healed in the congregation without coming forward. We held meetings also in a hall where quite a number were reached. I found in Springfield a very intelligent and spiritual people and was strongly urged to remain among them. Some physicians came to me to be prayed for, and brought their patients to me. Quite a number of Christian Scientists came to be prayed for, and sat for hours and hours under our instruction, which they appeared

to receive. Some ministers also attended the meetings, and one, a Baptist, professed to accept the faith. At last a brother in Christ gave me the use of his church, for several weeks, all lighted, and then gave me the large collections at the close of the services. May God bless him and his family! While there I baptized three in the Connecticut River, two of these were from the Congregational Church. Had God not seemed to be calling me from place to place, I should have been more disposed to locate in Springfield than any other place. I shall never forget the kindness of Bro. P.'s family, and many others, and the hospitality of the Faith Home, and the faithful co-laborers of the Sisters, Orpha and Rosa.

Nov. 12th, 1887, I returned to Lansingburgh and remained until December 5th, much of the time looking after correspondence, as unanswered letters had accumulated during my absence. Nov. 27th, I baptized one lady only. Dec. 5th, answered a call to Fair Haven, Vt., to see a lady with a cancer. She had previously been strong in faith and very active in Christian work; claimed to have been once healed of a cancer, and to have failed in obeying the Lord regarding the line of service He pointed out for her, and thought that for her disobedience the hand of God was laid on her. Now I found she had no faith for healing, so I hesitated whether to offer prayer for healing, but was led to cast the devil out, and then did pray for her a number of times. She would be *relieved* each, but fall right back. I saw a very wrong element in the family. I was cordially received and entertained in a lordly manner in the family of Sister Westcott who carried me back and forth in a carriage to Sister L.'s. Mr. W., though not a professor of religion, was in full sympathy with my work and offered the use of his camp ground if I would hold a convention there, and promised to be at my right hand. One of the family took me to see the Baptist minister at Hydeville, who received me courteously, and let me have his church in which to preach in the evening. The house was well filled. Friend W. took a number of carriages to carry all his household. (See a fuller account on another page.) The audience was very attentive until I commenced giving my experience of healing, when they began to appear very restless.

Returned to Lansingburgh, Dec. 12th, and started for Jersey City, Dec. 14th, having previously engaged to labor a time there with my daughter, Mrs. Goldsmith. Immediately upon arriving

there we commenced meetings in the Bethel ship, which had formerly been a California merchant vessel, but had been purchased by the boatmen and fitted up as a church. A picture of it was in Frank Leslie's paper of April 7th, 1888. (An engraving of which will be found in this book.) The meetings were continued four or five weeks, every night until eleven o'clock. During all the time I preached the Gospel of healing for the body, as well as salvation for the soul. This novelty brought the people in from different directions, Brooklyn, New York, and Jersey City, besides those who came from the boats. The cases of healing in these meetings were too numerous to particularize, many of them marked and immediate, and nearly all received salvation, through faith in Christ, at the same time, or shortly after, until over one hundred souls were converted, quite a percentage of them captains of boats, including members of their families. All glory be to Jesus! I baptized sixty-seven in New York Bay, near Mt. Zion Sanctuary, where we were received by Bro. and Sister Jackson, who showed us many courtesies, which we appreciated. We held two services in the Sanctuary, and two in the Chapel, and one on the pier by New York Bay, where I held an audience of fifteen hundred people, for nearly one hour, preaching, healing, and salvation through faith in Christ, and the ordinance of baptism. We laid hands upon those who were baptized, according to the Gospel order, asking the Lord to make messengers of them. *2 Cor. viii: 23.* The Lord added them to the church. When I left Jersey City there were 110 members in the **Church of God**, including the sixteen men I baptized. By invitation of Bro. Jackson, I held a meeting in his mission building, and was there between two and three weeks. There, also, as in the Bethel, the power of God was manifested to heal and save, about fifty children, and young people, were evidently saved. So far as I know, everything was harmonious between Bro. J. and myself, and he expressed a desire for me to remain longer in his mission. So also with Bro. Hancock, who was present at the Communion, and officiated with me at the close of my work in the mission, and offered me his church the next week if I desired it, but I chose to take parlors for services the balance of the time. So far as I know when I left, all united in desiring me to remain in the city. I officiated twice in Bro. Elsie's church and was cordially received by Bro. E., his wife, the pastor, and others.

We regretted to see the variance between those in the Elsie church and Bro. Hancock's. One feature of the mission ought to be mentioned; that is, casting devils out of men who were so intoxicated they could hardly get to their seats. After the devil was cast out, they would be sober in ten or fifteen minutes, and some of them gave good evidence of being saved.

It is with heartfelt gratitude that I remember the generous free-will offering of the boatmen, and the people of Jersey City, Brooklyn, and New York, also the assistance that Bro. Watson rendered at the baptismal services, and in other respects. I returned to Troy and Lansingburgh, May 8, 1888, under engagement to assist in moving the faith home from 250 3d Ave., to 42 5th Ave., Lansingburgh, a much better location for the work, being just over the line between Troy and Lansingburgh, and the rooms on first floor and convenient for the work. After the rooms were settled, some pressing cases led me to defer returning to Jersey City, as soon as I otherwise would have done; and while thus waiting, I was moved to resume writing the record of my life, which was commenced over one year ago. I returned to Jersey City, July 28, 1888. During this time in Lansingburgh, I baptized five in the Hudson River, one May 9th, and four July 27th; several were healed, one saved and some greatly quickened in their spiritual life. Among the cases of healing, one young woman was healed of a cancer, one of chronic rheumatism of many years' standing, one of a bad dog bite, and one raised up from a helpless paralytic condition.

We give below a few special cases of healing at different times during our labors in Lansingburgh. Some have volunteered to give them in their own language.

Some that were possessed of devils had the devils cast out. There was one marked case of a lady who was possessed of a devil, and had taken morphine for years. The devil was first cast out, and then she asked us to pray that she might be delivered from the habit of taking morphine. The Lord very quickly delivered her entirely, and after that she testified that she felt like a new woman. This was over a year ago, and she has taken no morphine since, and has all the time labored very hard.

THE GERMAN WOMAN.

One morning while at family prayers in the Home, a little German boy came in and said they did not know but his grandma was dying, and wanted the minister to come in. I continued in prayer, and rebuked death that was taking hold of that woman. Immediately after prayer I went to the house designated, and found the lady in a dying condition, and appeared as though every breath might be her last. The only English word she seemed able to speak was *minister*, so I knew that words with her were useless, and must rely *wholly* upon the Holy Ghost to teach her and inspire her faith. I at once anointed her chest with oil in the name of the Lord. In a very few moments she was breathing perfectly natural and freely. I had again rebuked the hand of death in the name of Jesus, and the victory was ours. Both arms, and lower limbs, were useless from rheumatism of long standing, the fangs of which had fastened upon her heart and lungs, and would have ended life probably in less than an hour, but thanks be to God! in less than an hour she was up and walking about the house. A few days after, on my third visit, she was assisting the washing, and has ever since done her own work as a well woman.

Mrs. Rapp, another German woman, had been afflicted for years with rheumatism and other complaints, and had not been able to attend church of any consequence, for ten years. Sister M. had known her as a Christian woman of very simple faith, but had never talked with her on the subject of faith healing. One day she felt moved to go to her for this purpose, and asked me to go with her. We went and found her quite ill, and as we told her how others had been healed by Jesus, and showed her from the word that it was her privilege, she believed, so we anointed her and prayed for her, according to James. She was healed at once, so that the next Sunday she was able to take a long walk over a bad road and come to the meeting at the rooms, where she told her experience. This was in the winter of 1887, and she continues well and able to go long distances to meeting, and to attend to her domestic labors for a large family.

July 24, 1888.

With heart overflowing with gratitude to God, I desire to bear testimony to what Jesus has done for me. I am an old lady, seventy years old last April, for many years have been a Christian, but have never been so intimately acquainted with Jesus as since

he has wonderfully revealed himself to me as the Healer of the body as well as the Saviour of the soul. I have passed through many *very* sad and bitter experiences, and for many years carried about a suffering body,—until one year ago last May, when the Lord wonderfully healed me. For twenty-five years I had suffered from time to time with rheumatism, sometimes laid up entirely for four or five months at a time, so that I could not even turn myself. From these attacks of rheumatism, my fingers became permanently stiffened, so that I could not close them, or bend them freely. I had had an internal tumor for nearly four years, and frequent spells of dizziness; for thirty years could not bend my knees sufficiently to kneel, or bear my weight on my knees; suffered so from heart burn and sour stomach, that almost everything I ate seemed to scald me almost like pepper, and I had no relish for food and ate so little that friends wondered how I could live on so little nourishment; for forty years I had a rupture; for eighteen years I had suffered greatly with chronic diarrhœa, the beginning of which was a severe attack of inflammation of the bowels, brought on by keeping my hands in ice water when caring for a very sick daughter, whose head was in such a condition that she had to have it continually covered with cloths wet in ice water. Over forty years ago, my shoulder and elbow were put out of joint, by a wicked, abusive husband when in one of his angry drunken fits. When he saw what he had done he jerked the shoulder back in place, but could not the elbow, and it never went back until the Lord healed me; so I could not straighten out my arm, but it was always at right angles, though able to move it from the shoulder. One year ago last spring I was influenced by my sister to attend meetings at Faith Rooms in Lansingburgh. As I listened to experiences and teachings given in faith healing, I believed that Jesus would heal me, and presented myself as a subject for prayer. I had at that time, in my heart, bitter feelings against my son-in-law, who had, by taking a false oath and bribery, defrauded me of my property. Bro. Raymond had no knowledge of this, but as the Spirit revealed my case to him, he said, if I had enmity or an unforgiving spirit towards any one I must give that up if I would be forgiven. I did then and there forgive in my heart, and gave up every feeling of enmity, and received a spiritual blessing. I was anointed with oil, according to *James v: 14, 15*, and while Bro. Raymond and Sister Musgrove prayed for me, the healing power of Jesus went through my

body, dissipating all my diseases. I had said nothing about my arm, and my faith had not grasped healing for that. As the Elder rose to his feet, I said, "If now I could have the use of that arm!" He asked what the trouble was, and I told him. He touched the arm at the elbow, saying, "My sister, you have the use of that arm," and *immediately* it straightened out, and has been just as well as the other ever since. *Every one* of my diseases left me from that hour, and have not returned, and my fingers still move as of yore. To the praise of His dear name, I can say that the past year I have enjoyed better health than any previous year for fifty years, that is since I was a young lady.

MARGARET PERCIVAL, Lansingburgh, N. Y.

I would add to the above that Sister Percival has for over one year done all the work of the kitchen, and had entire charge of the cooking in our home, besides doing considerable sewing, and is always happy in this service done "as unto the Lord."

S. M. C. MUSGROVE.

GREEN ISLAND, N. Y., July 25, 1889.

To the praise of His dear name I give my testimony of healing by Him who "took our sicknesses" as well as "bore our sins." For nineteen years I was a hopeless invalid from a complication of female diseases, which baffled the skill of the best physicians. My husband spent hundreds of dollars for my medical treatment, but all of no avail. At last a physician told him that he might as well keep his money in his pocket, for no physician could cure me. I not only had the best physicians but tried every patent remedy that was recommended, but only to be disappointed. Six years out of the nineteen, I was confined to the bed. For nine years, I wore steel supporters, besides strap bandages, without which I could not even get around the house. During those nineteen weary years, I was unable to meet with God's people in church, save once, as I could neither walk a few blocks or sit long enough in one position. Once I was taken in an easy carriage and made as comfortable as possible that I might see my daughter "buried with Christ in baptism."

In the spring of 1887, I heard of Dr. Simpson's faith home in New York, and as my last hope began to make arrangements to go there, when an acquaintance called and said, "You need not go to New York, for Miss Musgrove has a faith home just over the

river, in Lansingburgh, and Elder Raymond is laboring there now and people are being miraculously healed. Very soon, I found my way to that home where I was instructed regarding taking Jesus as my Healer, but my faith was very weak, indeed, it seemed impossible to exercise faith for the healing of all my diseases. Still, those in the home took my case, by faith to Jesus, and I united with them, as well as I could, and Jesus answered beyond my faith. The first season of prayer, relief came, but I was not healed, at least I had not the evidence. Calls at the house were repeated, and each time I had some victory, but was still unable to claim by *faith* my healing, and hold fast, regardless of symptoms, until I went and spent one week in the home, during which the victory came. One day I was almost completely discouraged, so that my faith seemed to grasp nothing scarcely, but oh! how gracious was Jesus to me just then! as he was to Thomas. In the meeting, He revealed himself to me as the all-glorious but actually Present One. I saw him distinctly, standing before the desk while Sister Musgrove was there in prayer. His appearance was more glorious than I can describe. He spread his hands out towards the people and spoke audibly to me, "This is my people. I am pleased with them." It seemed to me a number of minutes that this glorious vision of Himself held my raptured gaze. From that hour, Christ was to me a *real personal presence*, and *my Saviour, my Healer*; indeed, whatever I needed him for, and we have held sweet converse as friend with friend. Since then, he has been with me as I have gone to church, generally three times on Sundays; has taken long walks with me; has been with me as I have done my own house work, even taking care of my husband night and day for weeks, when very ill from injuries received in falling from the cars, even with me as I have done my washing and ironing. In all these exercises He has been my strength. If any sickness has threatened or come, my Physician has been already by my side. To Him I have applied, and never in vain. Praise his holy name!

My daughter May, too, has felt the healing touch of Jesus. For six years she had had serious trouble with her eyes on which account she was sometimes compelled to remain from school six months at a time. Finally, we took her to an oculist who said there had been a defect from birth and that she must wear glasses as long as she lived, and fitted glasses to her, but there was no perceptible improvement and her head became so affected that I

was obliged to remove her from school entirely. Bro. Raymond anointed her eyes with oil in the name of the Lord, and prayed for her. The glasses were put away, her eyes recovered, and there has been no return of the difficulty. Her general health also, which was impaired, was restored. Praise his name!

MRS. M. MCHARG.

Elder W. G. Raymond:—This is my testimony, for your book. To the above I joyfully testify, and add my own experience. It was in the interests of my wife, that I was first led to attend a faith meeting in Lansingburgh. I had no faith. What I heard regarding “Christ for the body” was new to me, and I could not receive it; still regarding my wife’s case as hopeless, I consented to have her go and ask for prayer, and accompanied her, but more to speculate, or act as a spy, than anything else. Soon, however, I felt that my unbelieving skeptical attitude was an embarrassment and hinderance to those laboring for her healing, and determined to help, instead of hinder, what I could. Accordingly, I took Elder R. aside, and told him more particularly about my wife’s case, and requested him to deal with it as he felt led. Soon after this she was healed, which led me to really believe, and as I had diseases, piles, backache, cough, — and a head trouble — I presented my own case for prayer. Elder R. anointed me according to *James*, and prayed for me, and I was immediately healed. As the healing came, the Spirit showed me that, though for years a member of the Baptist Church, I was far from living a spiritual life, and was led to consecrate myself to the Lord more fully than ever before, and Jesus himself came to live in me as never before. Thus it has been also with my wife and daughter, as a family we are in a far deeper spiritual life than we had known before our healing. I must add also that I had used tobacco for twenty-nine years; had tried in vain to give it up, for I could not work without it. I asked prayer that I might be liberated from this bondage and in a little “after-meeting” Jesus gave the victory and removed the demand for the filthy weed, and since then I have had the privilege of presenting as a thank offering to the Lord, every month, the price of the tobacco, I formerly used.

Still another experience nearly a year after my healing, I feel ought to be given. For months I was admonished and finally had a presentiment that I should be seriously injured by a fall. The question was presented to my mind, “What would you do if your

bones were broken? I answered, "I would take it to the Lord." April 21, 1888, I walked off backwards from a car I was tinning, not realizing I was so near the end. I have no recollection of anything for several days after that, but am informed I kept calling for Bro. R. and Sister M. to pray for me. Had I had my right mind, I certainly should have had no physician. Dr. ——— was summoned and ordered whiskey and ether to be given me, under the influence of which he kept me nine days. The ninth day being Sunday, prayer was offered for me in the faith meeting, under the promise, "If they take any deadly thing it shall not hurt them," that the effects of the whiskey and the ether might leave me and my right mind be restored and the bones quickly knit. That prayer was answered at once; for my mind was restored and I had no pain after that. When first brought home, Bro. R. being gone, Sister M. was sent for. She came and prayed, and God answered the prayer in saving my life. While she was praying the Doctor entered on his second call and was very angry and declared he should not call again "if that kind of foolery" was to go on, said his order was to have no more prayer offered unless by my pastor. Friends and relatives outside of my immediate family saw that his orders were obeyed, my wife being compelled to yield.

The next morning after my mind was restored, the Doctor came and said I might discontinue the use of the whiskey and ether, This *permission* was useless, for I was then capable of acting for myself and determined to do so, and sent for Bro. Raymond. The first visit he made he rebuked the devil and said, "unloose this arm. The bones are knit." The second visit he prayed I might get off the bed, and I sat up and then got up. At the end of five weeks, the bandages were still on and Bro. R. took the responsibility in the name of Jesus of removing every wrapping, bandage, and plasters (for the Doctor had about covered me with them). I believe that my hand was thus saved from paralysis. From that hour, my recovery was so rapid that every one was astonished.

The Doctor had said my collar bone was broken in six places, and that three ribs were broken; that it would take from five to seven weeks for the bones to knit, and that it would certainly be three months before I could go to the shop again. I was also told that when the bandages, etc., should be removed the pain for a time would be worse than before. Instead of that I had no pain when they were removed and in six weeks I began to work, and have been working ever since.

I have ascertained by consulting skilful surgeons that the convictions of Elder R. were correct. He said that the treatment was all wrong ; that it was a case of malpractice.

G. W. MCHARG.

Troy, September 1st, 1888.

ELDER W. G. RAYMOND :

I want to tell you, what the dear Lord has done for me, but He has done so much of late that I hardly know where to commence. He has healed me, praise His name! healed me after suffering more than twenty-six years with rheumatism which I contracted while in the late war. I have proved by different affidavits sent to the Pension Department, that I have, on this account, been obliged to give up my trade sixteen years, been totally disabled two-thirds of the time since the war, ago, and have never been able to do anything at it since. Many times, I have been perfectly helpless, unable even to feed myself, or touch my feet to the floor for months at a time. I had given up all hopes of ever recovering, when I heard of Sister Musgrove's faith meetings from different ones who had been healed at the faith rooms. I went there with my family, to one of her meetings, and heard her and Bro. Raymond talk about faith healing, and they made it so plain and so reasonable that I made up my mind it was for me ; so I went again, when they anointed my head with oil, and asked the Lord to heal me, and He did it, Praise His Holy Name! I have not used a crutch or a cane since, and am now earning my living and supporting my family by *walking*, for I am a collector for an insurance company, and am on my feet nearly all the time, and feel perfectly well. Since the dear Lord healed me, Bro. Raymond has baptized my entire family. Since I went down into the Hudson River with Bro. R. singing,

“ I'm believing and receiving, while I in the river go,”

I have been getting stronger every day — stronger physically and spiritually.

I've found a friend in Jesus
And He's everything to me,

even my Healer, Praise His Name! I am happy, healed and saved. Reader are *you* healed? are *you* saved? If not, come to the Great Physician.

ELISHA C. PATCH.

CHAPTER X.

HOW I WAS LED TO RESIST AND CAST OUT DEVILS, SPECIAL CASES, OVERCOMING BY TESTIMONY AND PRAYER, SHAKING THE DUST FROM MY FEET.



CASTING out Devils through Christ's name.—*Luke ix: 1.* I had always felt and believed that Satan had mighty power, and that he was the great opposing force to the advancement of Christ's kingdom, but did not see what power over him was bequeathed to us by Jesus, and thought he could not be overcome until the millennium. After I was healed, I noticed that his attacks were more direct, defiant, and persistent, and as he resisted Christ, so he seemed to resist me, at every step of my ministry in his service, but the Holy Spirit showed me more and more "the wiles of the devil," and through what instrumentalities he operated, not simply human instrumentalities—and how to successfully resist his power. As I was holding a special meeting at Queenstown, D. C., I was very much annoyed one night by the barking and fighting of dogs, of which, there seemed to be upwards of twenty. It was in the middle of the night. I went down to drive them away, but this only seemed to excite them all the more. I returned to my room in despair, thinking I would have a sleepless night. As I threw myself on my bed again, a voice seemed to say, "Why do you not pray, and rebuke the *devils* in the dogs!" I fell on my knees and rebuked the devils in the dogs, and asked the Lord to drive them away. As I repeated the words, "Lord, rebuke the devils in the dogs and drive them away," within one minute every dog's mouth was closed, and I heard no more barking that night.

At another time I was preaching at Sister Perry's Hall on K street, Washington, D. C. Several hundred boys that had grown up on the street, were on the sidewalk front of the hall, laughing,

swearing, smoking, and throwing in pebbles, etc., and by their conduct threatened to break up the meeting. Suddenly, I knelt down and prayed, "Lord, rebuke the devils in those boys and keep them quiet," and repeated it. They quieted down immediately, and I went right on, and finished my sermon without interruption.

At one time when living at Bro. Main's, on 14th and Samsou streets, the dogs set up a terrible howl about four o'clock, A. M., about the same as at Queenstown. It was just the time I wanted to sleep. I said, "Lord, rebuke the devils in those dogs and quiet them down." I repeated it. It seemed only a moment before every dog was quiet, and I slept sweetly, for two or three hours. At the breakfast table a lady said, "I never was so surprised in my life as I was this morning. It seemed as if every dog in the city was barking so I could not sleep, but in half a minute every sound of them was hushed." I said, "That was the time I rebuked the devils in those dogs." She smiled, but said nothing.

At another time, I was holding meetings on H street, near 7th, in a large hall, and the Catholic boys and Jew boys would assemble right front of the hall and play. It seemed as though there were over fifty. They would run up the stairway and then down, making all the noise they could, intending to disturb the meeting. There were quite a number of noted people in the meeting criticising my work. As I went on my knees facing the east, A street being south of us, I raised my right hand unconsciously, and prayed, "Lord, rebuke the devils in those boys, and send them out from this street." I repeated the prayer. Then, as others afterwards told me, I moved my hand towards 7th street, and the boys moved right off, as fast as my hand moved. This was observed and commented upon by the entire congregation. Thus the idea was given me, and confirmed in my mind, that it was the *devils* operating in the dogs and in the boys, instead of the dogs or boys of themselves.

At another time, we were going down the river from Baltimore to Rock Creek, in Bro. March's boat to baptize some candidates, holding a meeting in the boat as we went down. When part way there, there came up a terrible gale. It was thought by nearly all that the boat would capsize. The passengers began to faint and tremble; even old sailors had fears of safety. Without any premeditation, I fell on my knees before God, and said, "Lord, rebuke Satan in wind and waves and let there be a calm." I

repeated it before all the people. In five minutes the boat was moving quietly as before the gale.

Another time, I was coming up from Deal's Island, in a large steamer of the Maryland line. It was in the night. I had just closed religious services held in the cabin, with the permission and approval and presence of the Captain. The Captain, and some of the passengers, came to talk with me about the faith work after the others had retired, when one of these heavy gales came from off the sea, tipping the boat so that one wheel could not do execution. The passengers were falling on the floor all over the cabin and vomiting. We were on the deck when the gale struck us. The Captain turned to me saying, "Elder, if this gale keeps on, we shall need some praying here, or we shall never see Baltimore. It is the worst gale I have seen in forty years." While he with his men were getting the passengers into their staterooms, I went back midway of the vessel, and, sitting down, I said, "Lord, rebuke Satan in this gale," and it seemed as though the vessel rocked worse. I said, "Lord, quiet the winds, and protect this vessel." It seemed as if the vessel would come to pieces at that time. I then rebuked the devil in the name of Jesus Christ. In five minutes the boat was moving on smoothly. The next morning the boat looked as though she had been on a passage to Europe.

The first time we went down the bay, I believe the Captain commanding the vessel was neglecting his duty. It was a very foggy night, and the vessel ran out of the channel on to a sand bar. For some five or six hours it remained there, with full head of steam to back out, but failed. In the morning we proposed prayer and went down before the Lord, and prayed that he would lift the vessel off. In five or ten minutes the boat was moving. As we proceeded, the fog was so thick that the boat would have to halt every time we met a group of oyster boats. We went down before the Lord in prayer and asked Him to lift the fog so we could meet our engagement in Sharptown, and immediately went on deck. As we went up the clouds were parting, and in a few minutes the sky was clear. I rode once after that on the same boat from Sharptown to Vienna, a distance of ten miles, and rebuked the devils all the time I was on the boat, but saw no result, for it seemed as though the devils had their own way there. Never after that would I ride on that boat.

At one time, I was holding a meeting in the grove near the river at Crotcher's Ferry, and the wind and the devils sent in a swarm of mosquitoes. One night when I went into the meeting the mosquitoes were moving around the people as thick as bees when swarming, and everyone was using a bough or something to keep them from their faces. I saw this would break up my meeting unless the Lord should come to our rescue. I went down on my knees and prayed, "O, Lord, you know I cannot hold the meeting with this swarm of mosquitoes here. O, Lord, rebuke the devils in these mosquitoes and send them where they belong (they had been driven by the wind from Mosquito Point), and relieve the people so they can have the Gospel to-night." As I arose to commence my sermon, the mosquito brush was all laid aside and everything quiet and no mosquitoes disturbed me. Only occasionally one in the congregation sought to defend themselves or needed to do so. Still the mosquitoes remained in the neighborhood to attack the children who ventured out doors to play, and they would go into the house crying because of their wounds.

A few days after, I was moved to rebuke the devils and ask the Lord to send them from the neighborhood. This was the meeting in the evening. In the morning, there came a strong current of wind swept them nearly all away, so we had no more trouble from them in the several weeks we remained there. I suppose they were driven to Mosquito Point. There a little boy went after his cow, and they literally killed him. When found, his eyes and ears and nose were filled with them. One night during the same meeting, a storm came up, in the appearance of a cyclone, it thundered and lightened fearfully, and as the sprinkling came, I knelt down and said, "Lord, rebuke the devils in this storm. Stop it, Lord, stop it now, and turn it in another direction. We are not prepared for it here." The storm was turned at once, and no one was discomforted by it. The whole congregation remarked, "Isn't that wonderful! Did you ever see anything like that?" Can any one dispute that the Lord gives us power over devils? The devil is "the prince of the power of the air." *Eph. ii: 2.*

While I was holding a meeting at Deal's Island in a Methodist Church, where there are millions upon millions of mosquitoes, they entered the church and took possession before the congregation gathered. I was moved to rebuke the devils in the mosquitoes and asked the Lord to remove this plague from off the Island.

Even the church people were surprised to hear such a prayer, and said they had possession of the island before *man* came there. The next night I said in my prayer, "Lord, you can excuse the mosquitoes from going, as the people think they have a right here, but, Lord, keep them from stinging *me* while on the island, for I look upon them as a nuisance and a great plague." The people watched me closely, and they did not see a mosquito lodge on me during the entire meeting of a number of weeks, and wondered how it could be, for while the Lord defended me from them, the people were annoyed all the time, day and night. Just as I left the island, one stung me on the hand, as if a bee stung me, and it seemed as if the devil said, "Take that and go on." Sister Perry and a brother with me, laughed heartily and said, "Well, you've got *one* sting anyhow," but I put a little oil on in the name of Jesus, and the sting left in a minute.

The many cases in my experience of casting out devils are too numerous to give in detail in this work, for I believe it would come up to thousands, some of which are very marked and wonderful. I am usually led first to resist the devil, the same as I would dogs that might act as though they would bite me. The first time that the words came to me, "Lord, rebuke the devil," in the power of the Holy Ghost, was the case of a lady taken from a Washington Hospital, over four years ago. This woman had been insane thirteen years under the full power of a silly devil. At the suggestion of Ethan O. Allen, of Massachusetts, she was released from the hospital for ten days with his promise that he would stand by us while we labored in her behalf. She was taken to the house of Sister M. A. Perry. The second day that Bro. Allen called, the devil would laugh him right in the face, and only stop as I rebuked him. He said, "Bro. Raymond, there is no use of my staying any longer; the Holy Ghost has given you the command. If you hold on you will get the victory. You will please excuse me, and I will return home. So Sister Perry, I, and the lady's mother, continued the case. Dr. Clift came down one day, and while he was praying the devil seized his throat, and it was one hour before he got released. He then returned and attempted to pray again, when the devil continually laughed him in the face. Feeling indignant, he said, "You would laugh Jesus Christ, right in the face." The devil seized him by the throat, and he retired wounded from the battle. He told me the next day that he

believed had he attempted to pray again, the devil would have choked him to death, for he and his wife labored till night before he got release. Sister Perry and I fasted five days, one meal a day. The fifth night, the devils refused to obey the command of Sister Perry, and I thought best for me to tarry that night, and I purposed, in Christ, to get the victory before I slept, but until twelve o'clock no victory seemed to be gained, and the devils seemed to be breaking away from my command, and to be let loose upon her, as if they would take her bodily down to hell. I stepped up by the bed, and under the power of the Holy Ghost, as I brought my right hand down close to her face, said authoritatively, "The Lord rebuke thee, Satan, *Jude* ninth verse, repeating it again for nearly half an hour. *Zechariah* iii: 1, 2. "And he showed me Joshua the high priest standing before the angel of the Lord and Satan standing at his right hand to assist him. And the Lord said unto Satan the Lord rebuke thee, O Satan; even the Lord that has chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" My voice becoming more powerful with each command. Every dog in that section was barking to the highest pitch. At last, suddenly, the devils obeyed, and I believe there was a legion of devils come out of her and filled the room, and the order came to me, "Lord, bind them and convey them to the lower regions, and never let them enter another human being on earth." This order has never been changed. In a few minutes they left the room, and we realized it the same, as though the room had been filled with suffocating gases or smoke, and had been suddenly expelled. We all (the lady included) slept well the remainder of the night, and until late in the morning. She then arose and dressed herself. I noticed that she wanted to go to her mother, though previously she hated her intensely. I said, "Lizzie, go to your mother, if you wish." She went to her, got into her lap, hugged and kissed her, and sat there half an hour, then happy and cheerful, went with all of us to breakfast. She seemed like a young child lacking in intelligence. The next day Sister P. and I anointed her head with oil, and laid hands on in the name of the Lord, testing the promise. "You shall lay hands on the sick and they shall recover." *Mark* xvi: 18. We kept our hands on over five hours, and her brain was wonderfully renewed, so much so that her will power came up like a child that had been petted, and as if she had had her own way for thir-

teen years. Her mother wanted her to change her new calico dress she had on and go to see a wealthy relative, and she said, "No, Ma, I don't see any sense in changing dresses all the time. This dress suits me, and if my relatives don't like it, I can't help it." She would not yield the point, so her mother would not go. The last time I saw her mother, she told me the doctor said her daughter was improving.

The next implement of defence against the devil, that the Lord gave me under the Holy Ghost, was "the sword of the Spirit," the Word of God. Miss Lizzie — had been possessed of devils for thirteen years. I, with several others, was invited to see her. Ethan O. Allen had labored in her behalf for ten days, but the devils still held possession of her. One great trick of the devil was to throw her feet and head back, as if he would form a circle with her body, if she attempted to get up. We had had a season of prayer, in which a number had united, and to all appearances without any victory. As two of the sisters stood near the head, I was led under the Holy Ghost, to raise my right hand, as if a sharp sword was in it, with which I was about to slay a serpent. I brought it down very near her body, though I do not think she saw the hand or felt the touch as it came down — yet she jumped as if hit with a sword, and turned partially over. Blow after blow I gave, until the devils left, and I *realized* legions of them, and after this Lizzie remarked to Sister Perry, "The room is full of devils." I said, "Now Lizzie, get up quickly." Sister Perry and another sister moved rapidly, and helped to get her feet from the bed, while others raised their hands as if to stop me, but I only heeded the movings of the Spirit. Lizzie rose to her feet with our help. The devils *undertook* as before, to throw her head and feet back. I rebuked them sharply in the name of the Lord, and they stopped. I then said, "Now Lizzie, take my arm," and we walked to and fro in the double parlors. As we walked she said, "Elder Raymond, is not this glorious?" I said, "Yes, you may praise the Lord as much as you like." Then she walked by herself, praising the Lord. We went into the dining-room and back. The next day, I said, "Now Lizzie I want you to dress yourself and we will walk out on the street." She said, "I have no dress, and never expected I would need one, I have been sick so long." Her mother, however, obtained a dress for her, and she with a number of us walked out. We walked about a square and a half, when we called to pray for a man sick with consumption,

and she laid on hands with us. Going back she walked most of the way by herself. We went down to the dinner table with her, and sang for the blessing "Praise God from whom all blessings flow." As she sat at the table "clothed and in her right mind" one would not have looked upon her as an invalid. "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." *Eph.* vi: 11, 12. "For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart." *Heb.* iv: 12.

I wish to relate an incident that occurred in the office of the Maryland Steamboat Co. I stepped up to a man and asked, "Is this Mr. Ensign (I *think* that was the name) the president of the company?" He answered, "Yes, what can I do for you, sir?" "I came to see if I could get a pass to go to Deal's Island." "Who are you?" "I am Elder W. G. Raymond." "The faith healer?" "Yes, sir, if you please." "Why do you ask for a pass?" "I am a clergyman." "No, sir, we do not give passes to clergymen; they are the best paid men in the city, and with their salaries they can well pay their fares." "I am in the faith work and have no salary or income, except free will offerings from the people of God or others. I visit the sick and afflicted people of the city without money or price." "I regret to say, Elder, we do not handle that kind of freight." (The clerks and gentlemen by his side all smiled.) "I am in a position to read human nature, and we see a good deal of it in the line of our business, and I don't know what I do believe." I then related a little sketch of my experience of healing, and how the Lord had used me since my healing, and I thought I saw tears in their eyes. Then I said, "I'll spend a moment in prayer with you, and knelt down and prayed: "Oh Lord, have mercy on these men, and don't let them go blindfolded into hell. Protect the vessel that I am going on, and allow no accident to occur." As I arose, I shook hands and said, "Good-bye, gentlemen, may God Almighty have mercy on you." The President said, as he commenced writing, "Hold on a minute Elder, I will take a little stock in this meeting of yours," and wrote me a pass to go and return, for twenty days. Having understood I

was to baptize some before I returned, he added, "Elder, I know the people down there better than you do. It would be just as well if, when you get some of them under the water, they should remain under." On my way back, I thought I would get permission from the Captain to hold a meeting on the boat. Not supposing he knew me, I said, "Captain, are you willing I should hold religious services on this boat?" He answered, "Yes, Elder Raymond. Any minister who will go into our office and preach a sermon and offer a prayer for Ensign, can have any religious privilege he desires on this boat, and I shall consider it a privilege to be present. I found the President had reported the office experience with me all through his line of boats. After holding religious services for about one hour, to a large congregation of first class passengers on their way to Baltimore, on the night trip from Delaware, the Captain and all the hands that could be spared being present, great interest was manifested in the subject of God's power to heal the body. After the meeting closed, I was interviewed by a large number of ladies, the Captain being present. Up to this time the evening had been unusually fine, so much so that we went outside of the cabin to seat ourselves, where we spent a half hour in asking and answering questions, when the *devils got mad* at the interest manifested in God's power. Almost instantly a cyclone from the gulf stream struck the boat, lifting the right hand wheel out of water. The passengers commenced vomiting and falling from their chairs in fainting fits. The Captain suddenly rushed to my side, and whispered, "Elder, we shall have to have some mighty praying, if we ever see Baltimore. I have been on these waters forty years, and I never witnessed such a storm before." I left the crowd and went as near the center of the boat as I could, to be alone with God. I rebuked the satan in the storm three times, in the name of the Father, the Son, and the Holy Ghost. *Immediately* the storm ceased, and the boat righted and went on its way, while the passengers went to their staterooms and slept soundly all night.

"For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble.

They reel to and fro and stagger like a drunken man, and are at their wit's end.

Then they cry unto the Lord in their trouble, and He bringeth them out of their distresses.

He maketh the storm a calm, so that the waves thereof are still.

Then they are glad because they be quiet: so He bringeth them into their desired haven. Oh that men would praise the Lord for His goodness and his wonderful works to the children of men." *Psa. cvii: 25-31.*

"And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." *Mark vi: 11.*

The Lord has led me sometimes to shake off the dust from my feet for a testimony against some, and quick judgments have followed.

While holding meetings for four months on H. Street, near 7th Street, Washington, D. C., wishing to reach the poor and afflicted people, without charge, I called upon the proprietors of the four leading newspapers, to see if they would reduce the price of advertizing for me. First, I called on one of the managers of the *Critic*, and laid the matter before him. He said, "Elder, we would like to accommodate *you*, but I don't feel at liberty to grant your request." "Well," I replied, "you will have to settle it with the Lord." I then went to the office of the *Republican*, a paper with which I had been acquainted since the beginning of the war. The answer there was, "No, we can't show you any partiality. If people employ you, let them pay for it, then you'll be able to pay for advertizing." "I said, "Look over your old files during the war, especially while I was in command of the Provost Guard of the city, when you came to me for *columns* of news which I gave you, until I felt bored with the burden. Now you wont do anything for the cause I represent, but your reporters will go out after some smutty case, and report columns in that line without pay." As I left them I said, "You'll have to settle it with the Lord." The next paper I called on was the *Post*. There in substance the same reply was given. The fourth paper was the *Star*. They were in their new building. I saw one or two whom I supposed to be the managers of the paper. One of them said, "Elder, you would have to pay as much as the Calvary Baptist Church." (one of the richest churches in the city.) I said, "I do not ask this for *myself*. I represent the poor and afflicted people, and you will have to settle it with the Lord." I shook the dust from my feet, as I went out from the offices, feeling not the least

malice or ill will towards them. One day, soon after this, when I was in the hall waiting for the evening meeting, as some one had brought me a lunch, so that I did not have to leave the hall, the fire bells rang. Some of the company went down, but I did not feel drawn to go. I felt sad, for I knew that some one would suffer. In the course of an hour, they returned and said, "Elder, the *Critic*, the office, press and all are burned up, and the *Republican*, with press and all are gone, and the new *Post* building, all three burned up!" I felt sad, and yet I had been moved to shake the dust from my feet as I left those offices. When the congregation gathered, I was moved to say in the public meeting, without premeditation, but in referring to the three presses, "Now let the proprietors of the *Star* go down on their knees before God, for he will visit them next." If my memory serves me, within a month or thereabouts, that building was burned and, as I was informed, \$40,000 worth of presses. I asked a lawyer, an unconverted man, if he thought this was accidental or providential. He said, "If I was a believer in religion, I should certainly say providential."

Last summer while I was in Elmira holding meetings, and visiting the sick, and had occasion to baptize some, one of the papers sent a little stripling as a reporter, to a parlor meeting, and he put into the paper a shameful and ridiculous report. I was inclined several times to see the proprietors of this paper and ask that it be corrected, but finally took it to the Lord and asked *him* to correct it. I called at another office on the same street and asked the proprietor to put in a notice of my meeting and baptismal service for the following Sunday. At first, he was very gentlemanly and said he would, but when he found I was in the faith work, he said, "No, I won't have anything to do with it," and turned away, as if he had been insulted. As I went out, I wiped the dust from my feet, as I also had done against the other paper, when I decided to let the Lord correct it. While I was holding my meetings last spring in Jersey City, I noticed in a daily paper an account of the burning of both these presses. "Vengeance is mine, I will repay saith the Lord." Since then I have never solicited a notice of my meetings, but on the other hand have asked the Lord to keep away the reporters, until they shall be led to give a truthful report. Some papers have given a truthful report, for which I am thankful to God. I have a conviction that this work is not to be trifled with by the secular press.

CHAPTER XI.

THE WORD ELDER, ITS ORIGIN AND USE; DIVINE AND FAITH
HEALING; THE BLOOD OF CHRIST DEPOSITED IN
THE HOLIEST OF HOLIES.



AND a little child shall lead them. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den (a stinging serpent whose breath or look was fatal), *Isaiah*, xi: 6-8.

I wish now to relate some incidents which illustrate the simplicity, but power of faith in little children. In Laurel, Del., a three-year-old daughter of Bro. Baker, was very ill with fever all night. In the morning, as her father brought her down in his arms wrapped up, she consented to let me lay hands on her and pray, I said, "Now, little daughter, you are healed." She began to throw off the wrappings. Her father said, "Oh, no, you know you were so sick last night." She looked up in his face and said, "I am coored. Didn't you hear Broder Raymond say I was coored? Now put on my dress." She was dressed, and played that day perfectly well. Soon after this she brought her little doll with its arm broken off, to her papa, and said, "See, papa, dolly's arm is broken, but when Broder R. comes he'll coore it." The grandma brought it to me when I came in, and said something must be done so that child will not lose her faith. I asked if she had any glue, and she said yes. I put a little glue on but it did not stick, and as I put it together again, I said, "In the name of the Lord, I put this together," and it adhered. When the doll was handed to the child she ran to her pa, and said, "See here, pa, didn't I tell you Broder Raymond could coore chillin's arm?" The grandmother said, "That child has more faith than the whole family beside." Another little child in Baltimore, not three years old, but who had

heard something about the faith work, stepped up to the grandma who had been ill some time, and said, "Don't you believe Jesus can cure you, grandma?" "Yes, child," answered the grandma. The little one then prayed the Lord to heal her grandma, and immediately asked, "Grandma, do you believe it?" "Yes, child," was the answer. "Then," said he, "Get up and go about your business," and she did get up, and said she felt relieved at once.

Sister B. was afflicted with fits in which she usually lay a long time, before coming to her senses. One night when taken with a fit, her little son woke up and going at once to her, laid his hands upon her and prayed for her. The fit passed off at once, and she slept well the balance of the night. This was related to me by the boy's grandfather, Bro. Marsh.

The son of Capt. Haley, a boy eight years old, was saved, I believe, before his parents thought of being Christians. Just as they were going to eat a meal, he said, "Hold on a minute, pa, I have a blessing to say," and then asked a blessing. This struck a deep conviction to the hearts of the parents, and they were soon gloriously saved; also their two daughters, and they have now a household of faith, all of whom I baptized last spring in the New York bay.

One day this little boy under temptations felt and manifested a naughty spirit, and told his father to ask me to cast the devil out of him. I did so. One day after this, as his father noticed that he was again yielding to temptation, he said, "What's the matter of you, my boy?" The little fellow answered, "The devil has got hold of me." "But," said the father, "I thought Elder R. cast him out." "Well," said the boy, "He did *attempt* it, but I'm afraid he made a bad job of it."

At one time, I had an engagement in Vienna, ten miles from Sharptown. When at Sharptown, I was under the necessity of engaging a little skiff with a heavy sail, two wicked men having charge of it. Just as we came down to the boat, little Willie Perry, "the young prophet," as we called him, said "Ma, I ain't donty do in that boat." "Yes, you will, Willie." No, I ain't donty do in that boat, Ma," and started for the house. His mother stopped him and asked, "Willie, why don't you want to go?" He answered, "Why, ma, the boat will go wound, and wound, and wound, and down, but it will come up again." Still,

the mother persuaded him to go, but I think, had I known what Willie said, I should have been unwilling to go. In the boat were three heavy men, two ladies, two boys, and considerable baggage, and the boat was not more than eighteen inches above the water when we got in. The wind was high and the river rough. We kept as near shore as we could, for the men said there was not one on the boat that could swim, should the boat go under. We went safely until we came within a hundred rods of Vienna, where the river was wide and the waves high, when the wind took the sail and the vessel was carried into the middle of the river, taking a circle of a quarter of a mile. During this time, without turning my eyes to the left, or the right, or behind me, I held on to the sides of the vessel, while I looked continually to Christ for help, and tried to keep the boat balanced. The Lord did bring us all safely to land. The prophesy was fulfilled to the letter, for the boat went down as far as it would without going to the bottom. To show that Willie was a prophet—while at Sharptown, at the house of Sister Owens, holding meetings just previous to the last incident, he came to me one morning after we had a season of prayer, and said, “Broder Waymond (for he could not talk plainly) there is doing to be a gray headed man converted to-day.” “Thank the Lord, Willie,” I said. Sister Owens remarked to me, “Mark that. *God* is in *that*.” Willie went away and had another season of prayer; then came again and said, “Broder Waymond, there is doing to be *two* grayheaded men converted to-night.” “Praise the Lord, Willie; all the better,” I replied. That day we spent visiting the people at their houses. In the evening, as I entered the parlor where the meetings were held, it was nearly filled, and I looked about to see if there were two gray headed men there. Yes, there indeed, were two gray headed men who had never before been in the meeting. Having preached the sermon, I said, “Are there any here desiring salvation to-night? If so, raise your hand.” Immediately McWilliams, one of the gray headed men raised his hand. I said, “There is one more here,” when the *other* raised his hand. Both were gloriously saved that night. McWilliams became at once very active in the service of Christ, and the Methodists licensed him as an exhorter. The next morning, Willie came up while we were at the breakfast table and said, “Broder Waymond, there is doing to be a *young* man converted, *this morning*.” We all exclaimed, “Praise the Lord, Willie.”

Before rising from the table, there came in a noble looking young man, tears rolling down his cheeks, as he said, "Elder Raymond, I am a great sinner and I want you to pray for me." We did so, and he was soon rejoicing in Christ.

This little boy said one time, "Ma, I see Jesus." Being asked how Jesus looked, he replied, "Just like heaven." At one time in the faith home, the treasury was low and we were short of provisions, but we did not know that Willie knew anything about it. At a public meeting in the evening, he offered prayer, as he had done at other times. In this prayer he said, "O, Lord, you know we have not much in the house now, and the money is all gone. Now, Lord, don't let the people just give a penny. You know, Lord, there are so many people that just give a penny. You tell them to give a dollar." I need not say that the contribution was greatly enlarged that night, and the next day provisions came in. When he would pray, his countenance would so light up, that it would seem like, as it really was, the very light of heaven, and he would be lost to everything about him, as he talked with God. I baptized him before he was five years old. He is now South with his mother, who is laboring there as an evangelist, and from time to time, we hear from him, that he is still an earnest little Christian, with the same simple faith.

Chelsea, May 27th, 1891.

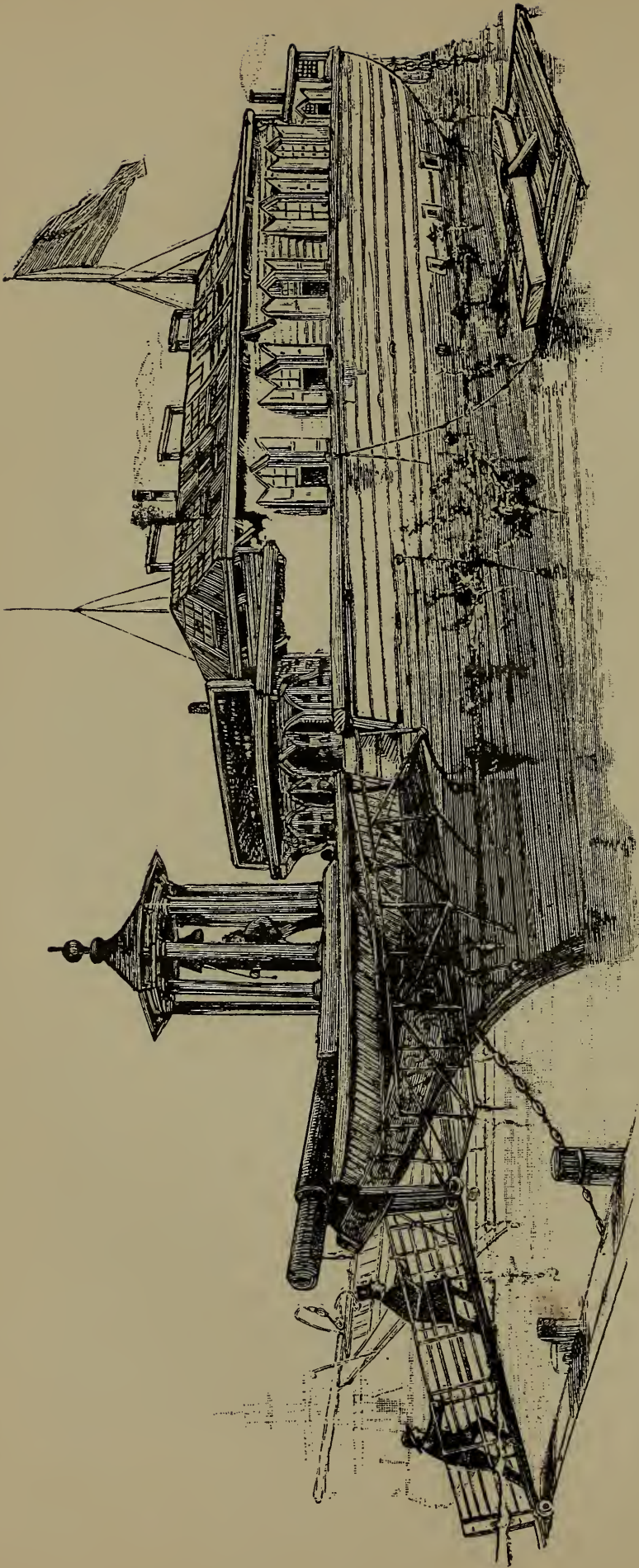
I feel moved of the Lord to say a few words to those who may peruse this book, why I do not wish the word Reverend attached to my name, as it occurs only in *Psalms* cxi: 9, "Holy and Reverend is His name," and it should only be attached to the Almighty, but the term Elder is a gospel term; it originated anciently to designate the eldest son, or the ruling person in in the family, and it was recognized in the Jewish Church as one of the officials, and is frequently referred to in the New Testament; you will find in *Acts*, xiv: 23, "They were instructed by the Holy Ghost to ordain Elders in every church;" this has reference to the household churches. "Ordained Elders in every city." *Titus*, i: 5. "By faith the Elders obtained a good report." *Heb.* xi: 2. "Is any sick among you, let him call for the Elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord." And the prayer of faith shall save the sick, and the Lord shall

raise him up, and if they have committed sins, they shall be forgiven him. *James* v: 14-15. This shows that they had a plurality of Elders in the household churches of God. I claim that the Lord gave me the title of Elder when he healed me. I also feel moved to call attention to the word divine. The most direct reference is made in the Second Epistle of *Peter* i: 3-4. My prayer is that you may take time to read over the entire epistle, as it is Peter's final benediction, and I endorse it. The word divine is seldom used in the New Testament, never in the gospel, unless it is equivalent to the word righteous; in the 17th chapter of *John*, Christ is moved to say, "O, righteous Father." I think he might have said, O, divine Father, which would be equivalent to Holy Father, 11th verse. In 5th verse, he says, "O, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." If this word divine designates, or points to, as I believe it does, to the attributes of God, it may reach the angelical host, and this may be the ground, why the devil claims it through his agencies all through the Old Testament. The magicians, the soothsayers, astrologers, and necromancers, all claimed it. To demonstrate what I have said, I refer you to the 16th chapter and 16th verse of *Acts*. "And it came to pass as we went to prayer, a certain damsel possessed of a spirit of divination, met us, which brought her master much gain, by soothsaying." Paul questioning the divine power, cast the devil out, which broke up their illegitimate business, although he got a terrible whipping for it. Please turn to the 9th chapter and 1st verse of *Hebrews*. "Then, verily, the first covenant had also ordinances of divine service, and a worldly sanctuary." I am led to believe that the word divine here, refers to the 3rd verse. "And after the second vail, the tabernacle which is called the holiest of all within this vail, which had the golden censer, and the ark of the covenant . . . Aaron's rod that budded, and the tables of the covenant, and over it the cherubim of glory shadowing the mercy seat." I don't use the word divine in healing the body; for upwards of eight years I have been known as Elder W. G. Raymond, **the faith healer**. I never have been able to see anything divine in a brass serpent, and yet thousands were healed by looking at it. *Num.* xxi: 7-9. I also fail to see anything divine in the act of Naaman's dipping seven times in the river Jordan. Yet, his flesh became as the flesh of a child, and

he was clean. 2 *Kings* v: 14. Can you see anything divine in the hem of Christ's garment? When our Saviour was only a man he was called Jesus, that he might save us from our sins. The atonement was perfected through the shedding of the blood of this man Christ Jesus. God was in Christ reconciling the world unto himself. 2 *Cor.* v: 19-21. Yet this woman was healed in a minute by the simplest faith. *Mark* v: 25-29. And they (the disciples) cast out many devils, and anointed with oil many that were sick, and healed them. *Mark* vi: 13. Other wonderful cases of touching may be found in *Mark* vi: 56. They laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment, and, as many as touched him, were made whole. Read *Luke* vi: 19. The whole multitude sought to touch him, for there went virtue out of him, and healed them all. Please read the 5th chapter of *John*, commencing with the 5th, and ending with the 9th verse. Was there anything divine in the pool, or the angel that troubled the water, or the persons who assisted the invalid into the water? Read *Acts* v: 15-16. Was Peter divine? Was his shadow divine? Yet there were many healed through his agency. Read the 19th chapter of the *Acts of the Apostles*, 11th and 12th verses, "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them." No one would say that Paul was divine, or the relics that he used; so I conclude that all these healed were healed through the simplest faith in Christ Jesus. I have had quite a number healed by touching me, and others the moment I touched them, or laid hands on them. I believe there have been thousands healed through this channel in the United States. I seek to make my record on this line of faith; some are healed by the gift of healing. Under this gift it is not absolutely necessary to see the patient, or lay hands on, it is usually instantaneous; to another, the gift of miracles; this is quickly done by working with God and nature. I have witnessed wonderful cures under this gift; to another, prophecy. This is reproducing the gospel, under the power of the Holy Ghost; to another, the discerning of spirits; this gift is withheld from the majority of the faith people, they have got to walk very closely with God, to possess it; I have had it to a wonderful degree at times, for I believe that I have seen millions of fallen angels.

The casting out devils is another gift. *Mark* xvi: 17-18. Also *Luke* ix: 1-2. "And gave them power and authority over all devils, and to cure diseases, and he sent them to preach the kingdom of God, and to heal the sick." "To another, divers kinds of tongues, to another, the interpretation of tongues. But all these worketh that one and the self-same spirit, dividing to every man severally as he will." 1 *Cor.* xii: 8-11. These two last gifts are overlooked by most of the faith people, though I have seen quite a number that have received it, to a considerable extent. Though Jesus says they shall speak with new tongues. *Mark* xvi: 17. He gives a new heart of flesh, and a great many people need a new tongue, as much as they do a new heart. As evidence of this, I call attention to *James* iii: 5-6. The last named verse reads as follows: "And the tongue is a fire, a world of iniquity, so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." I anointed under *James* v: 14-15, the sick part of the body, or cause it to be done. I lay on hands with with others, according to *Mark* xvi: 18. They shall lay hands on the sick, and they shall recover. Cancers and tumors have been removed under this order. I have seen thousands of persons that have been given up of doctors to die, and many of them have recovered under this prescription of the Holy Ghost. I believe that the blood of Jesus Christ, His Son, cleanseth us from all sin. 1 *John* i: 7. Christ did not see corruption. *Psalms* xvi: 10, "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." *Acts* ii: 31, "That his soul was not left in hell, neither did see corruption." After his resurrection, Mary must not touch him till he has taken the blood that he shed on the cross up into the Holiest of Holies. *John* xx: 17, "But into heaven itself, now to appear in the presence of God for us." *Heb.* ix: 24, by the which will we are sanctified through the offering of the body of Jesus Christ, once for all. *Heb.* x: 16, "I will put my law in their hearts, and in their minds will I write them." 17th verse, "And their sins and their iniquities will I remember no more." 18th verse, "Now where remission of these is, there is no more offering for sin." 19th verse, "Having therefore, brethren, boldness to enter into the Holiest, by the blood of Jesus." 20th verse, "By a new and living way which he hath consecrated for us through the veil, that is to say, his flesh,"





THE BOATMAN'S BETHEL.

Where Meetings were held at Jersey City, during Winter of 1887-88.

that precious blood will always remain in the Holiest of Holies, and will be a voucher for every saint, forever and forever, and it will never lose its virtue or power; as the evidence of this please read the 12th verse of the 9th chapter, "But by his own blood he entered once into the Holy place, having obtained eternal redemption for us." 26th verse, "But now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself."

(Frank Leslie's Illustrated Newspaper, April 1, 1888.)

FAITH CURE AND BAPTISM.

The religious manifestations of the new sect of Faith Curists have attracted attention, of late, not so much on account of any novelty in the baptismal ceremony which they practice, as from the peculiar belief to which this is the sign of their conversion.

The devotees of Faith Cure, as the name indicates, believe that the earthly body, as well as the immortal soul, is susceptible to the operation of faith; and each convert testifies to some personal experience of this miraculous curative power.

Two Faith Cure sanctuaries have recently been established in Jersey City. The meetings were well attended, some attracted by curiosity, some by superstition, and some no doubt by sincere hope of divine alleviation of their maladies, such as is claimed to be wrought by the relic of St. Paul, in the Catholic monastery on the West Hoboken Heights.

A Faith Cure mission for the benefit of the canalmen has been established at the foot of Fifteenth Street, Jersey City, by a Mr. Raymond, and his daughter Mrs. Goldsmith.

On Monday, the 19th of last month, seventeen canal boatmen, together with the wives of seven of them, were baptized from the Mount Zion Faith Cure Sanctuary, at Greenville, Jersey City's southern suburb, on New York Bay. The converts, arrayed in flowing black gowns, were led into the icy salt water of the bay by Mr. Raymond, and immersed in the orthodox manner with prayers, and the singing of hymns. They declared that through faith the waters were made warm to them, so that they did not suffer from the chilly bath.

(The Baltimore *Sun*, October 8, 1888.)

ELDER RAYMOND'S RETURN TO BALTIMORE.

Elder W. G. Raymond, whose performances in faith healing in Jersey City and elsewhere in the North made him a seven days' wonder, is again in Baltimore, where he labored for two or three years prior to his departure in 1886. Yesterday he went to Rock Creek, Anne Arundel County, to baptize a convert, Mr. A. H. Young, a resident of the neighborhood, and who is an old friend of the Elder's. The two waded out among the fishing boats until the water made their knee joints shiver, and then the Elder immersed his companion. The former wore a pair of twelve dollar gum boots, the gift of some Massachusetts friends. Formerly he waded undaunted into the icy water, but now he has so many baptisms that he cannot endure the exposure. His convert was not so fortunate as to have rubber boots. The rest of the afternoon was spent in devotional exercises, in which the convert figured prominently. The big dancing pavilion on the pleasure grounds was the gathering place. The faith healers returned to Baltimore on the evening boat, and passed the time during the voyage preaching to the passengers who had spent the Sunday fishing in Rock Creek. The Elder was accompanied by Elder John Burke, Elder Frederick Pensel, Mrs. Mary C. Pensel, Elder and Mrs. David Y. Chronister, of Baltimore. At night communion service was held at 925 North Wolfe Street. Elder Raymond will go to Washington to-day, where six years ago he was serving as an associate pastor of a Baptist church, and where by the faith process he was, he says, cured of many ills and aches.

(The Jersey City *Argus*, April, 1889.)

ONE IMMERSION.

Elder Raymond of the Faith Curists, baptizes a colored man.

A man of Ethiopia came yesterday morning to Elder W. G. Raymond, the eminent faith curist, to be baptized. Like the eunuch of old he had heard of Elder Raymond and his wonderful works. The new convert did not come in a chariot but on a good pair of pedal appendages enclosed in good solid number nines. He is an oysterman and rejoices in the name of plain Thomas

Smith. He is not a doubting Thomas either, for instead of applying to doctors to cure his paralyzed arm, like ordinary folks, he prayed and he got Elder Raymond to pray and the little band of curists said "Amen," with the result that his arm is now, he affirms, almost restored like unto the other. To continue the cure Thomas commenced with himself saying, "What doth hinder me to be baptized?" Yesterday morning about ten o'clock, clad in suitable attire and accompanied by Elder Raymond, they went down into New York Bay, off Cadmus' dock on the shore of Bayonne. Being a somewhat earlier hour than was expected, coupled with a drizzling rain, there were but few present at the ceremony. These included Brother and Sister Russell, Sister Goldsmith, the faith curist's daughter, Brother Parker, from Brooklyn, and several more of less renown. "The Old Ship Zion," sang the curists, as the gray-headed old negro was being cleansed. The sound of vocal music drew quite a crowd of spectators, who watched the proceedings from a distance with a look of incredulousness, blended with just a twinkle of amusement. "O Happy Day, When Jesus Washed My Sins Away," sang the brothers and sisters, as each shook the aged colored man by the hand. A brief address followed by Elder Raymond, in which he announced that this was the first colored person he had baptized, and related the story of the man of Ethiopia, a eunuch of great authority under Caudace, queen of the people of that country who was baptized by Philip, on the way between Jerusalem and Gaza. At Brother Benjamin Russell's home on 741 Avenue E, the services were concluded. A short service was held at the same place at three o'clock in the afternoon, and in the evening at Sister Holthusen's, 47 Cole Street, Jersey City. At this latter place meetings are held every Friday evening. Thursday evenings at Brother Chadwick's, 8 Magnolia Avenue, Jersey City. and this evening at Sister Vale's, 356 Grove Street. Brother Elsey, of Jersey City, has offered Elder Raymond the use of the property built by him last year in Currie's Woods, on the shore of Newark Bay, to conduct services in during the coming summer. He also offers to put up a tent, big enough to accommodate the thousands of hearers that may turn out to listen to the Elder. Other generously inclined persons have offered to defray the cost of building a boat house to be used by the Elder, who has been refused the use of the floating Bethel in which to carry on the faith cure services.

“Six cases of cancer,” remarked the faith curist to the *Argus* man, “which came under my care last July have all been healed.” Mrs. George H. Vincent, who was baptized last Sunday, the Elder considers a remarkable case of the power of God. She had been sick for nearly sixteen years and on the Sunday afternoon referred to she was saved in an hour and was then baptized. On Saturday night the lady said she never felt so well in her life. Another remarkable case was that of a young lady named Josie, whose hearing and speech were affected through the use of bad vaccine. This was a young Catholic girl. This young girl (Josie Holthusen), tore around in a dreadful way biting and scratching everything that came within her reach. The Elder commanded the devil to come out of her and in two minutes she was perfectly calm. Now she is able to say a few things such as, “Jesus,” “Glory to God,” and part of the Lord’s Prayer. The Elder also referred to cases of severe headaches which he had been able to drive away. This led the *Argus* man to mention incidentally that he was troubled with just such an affliction. Thereupon Elder Raymond offered to drive the devil out of the scribe’s cranium. To see just how he might feel under the peculiar treatment he gave permission. Placing his left hand on the occipital bone and right on the frontal bone the Elder called his daughter, Mrs. Goldmith, and she placed her hands on the region of spirituality. Then the Elder prayed that the head might be made whole with all tissues of the body and organisms and Sister Goldsmith responded fervently and prayed also. Still holding the scribe’s think-box the brothers and sisters sang a hymn. How did the scribe feel? His feelings were in jumble of risibility, scepticism, and general all-overishness.

(A clipping from the *New York Sun*, April, 1889.)

After prayer and singing by Elder Raymond, the candidates for baptism retired to the hospital on the opposite side of the road from the sanctuary, and changed their clothing for the cold water bath. A crowd of four hundred people had gathered to witness the ceremony. At the steps leading to the water the Elder took off his kid gloves and silk hat and handed them to a friend. The candidates gathered around him and he addressed the crowd, advising them to look on the ceremony as a holy one. With the candidates he then kneeled in the snow and prayed for a blessing

on everybody, concluding by asking that the devils be driven out of the hearts of the boys present, so that they would be unable to laugh as they had on previous occasions. He then led the way into the water, holding by the hand Mrs. Barclay, and followed by Mr. Watson, who was clad in a rubber suit. The candidate was about forty years old, and she weighed at least one hundred and ninety pounds. When the water covered her hips, at a point about twenty-five feet from the shore, the Elder stopped, and, still holding her, prayed that the water might be made warm. Mrs. Barclay said, "Glory to God!" and shut her mouth tightly. The Elder then repeated the baptismal service, at the conclusion of which he gently pulled her backwards until she was entirely immersed. She came up rejoicing and repeating the words, "Glory to God!" several times. She was handed ashore by Mr. Watson, where her husband, who was baptized last week, met her, and took her to the sanctuary.

Miss Shengul was the next to step into the water. When she struggled to her feet from her watery bed she exclaimed: "Oh, Lord! Thank God!" and staggered to the shore. Miss McManus was the next. She clutched the arm of the Elder with both hands, and when she was put on her feet she grabbed at the handkerchief that he held in his hand, and commenced to rub her face furiously. Mrs. Sullivan, an Irish woman, and once a Catholic, took her place. She weighs over two hundred pounds, and the Elder called Mr. Watson to assist in bringing her to the surface. Miss Dumont came next. She was followed by Mrs. Osterhoudt, who weighs two hundred and thirty pounds. When she left the water she insisted that she felt a good deal warmer than when she had entered it, and she waited on the steps, dripping as she was, until her husband, who was the next candidate, was baptized. Robert Ames followed him, and he seemed thoroughly to enjoy the affair. "Jesus help me!" he cried as he went under the water, and "Lord bless him!" he exclaimed as he came up and splashed the water playfully. The last candidate was William Dutcher, from Lansingburg, N. Y. He wore a red flannel shirt and side whiskers, and, when the ceremony had been completed, he walked ashore with a look of satisfaction. Another prayer meeting was then held and the party adjourned.

Last night the church boat was crowded, and all who had been baptized said they were well and felt no evil results from the wet-

ting. Elder Raymond opened the meeting with a prayer, in which he said: "Oh, Lord, we are thankful for the pleasure we have had this afternoon, but we want one more favor. Drive out of the hearts of those reporters who were there the devils in them. We don't want them to write anything ridiculous about us, and all we want them to do is to tell the truth. Oh, Lord, palsy their hand if they write anything but the truth, and drive out the devil. If we can't let the world know of our doings through the religious press, we can through the secular press if the reporters will only tell the truth. Make them do that, oh Lord, and if they start to write anything else break their pen and palsy their hand." The meeting was not over until midnight

(*Jersey News*, April, 1888.)

IN FAITH AND COLD WATER.

FAITH CURISTS WHO WERE BAPTIZED IN NEW YORK BAY
YESTERDAY.

How believers were taken into the fold by the generals of the energetic little army at work in Jersey City, nine persons were plunged into the icy water in the presence of many people.

In spite of the young spring sunshine the shore of the bay where the New York Bay Cemetery, in Jersey City, extends down to the water, looking bleak and bare yesterday when, shortly before noon, the band of Faith Curists collected there to witness the baptism in the chilling waters of nine devout believers. Before them the broad expanse of the bay lay sparkling in the sunlight and beyond the towers and domes and miles of brick and mortar and the millions of human lives that hope and struggle and die, fringed the shores. Great ships rode at their anchors, their white sails furled, and their black funnels devoid of plume of smoke or crown of sparks.

It was a day of peace on land and sea and through the still air the song of that band of enthusiasts rose clear and strong:—

"We're going home, no more to roam;
No more to sin or sorrow."

Down beyond the Narrows, where the frowning forts keep watch and ward, there was a dark cloud gathering, but the Faith Curists saw it not. They were far away in another realm, a kingdom of

shadows and of vague unrealities, and with a strange and unnatural light in their eyes they raised their song and saw in the turbid waters of commerce-freighted New York Bay the river of life and the sea of crystal.

Elder Raymond, bearing his "three-score years and ten" lightly upon him, descended into the water. He was clad in a suit of rubber, as a sort of aid to his faith, and led by the hand a little boy of nine, whose fair face looked up to the cloudless sky with a rapt, ecstatic look. The song on the shore grew louder as the old man and the fair-faced young boy stood for a minute waist-high in the cold water, and then in the name of the sacred Trinity the boy was immersed. The boy came out of the water dripping wet, and his place was taken by his sister, a thirteen-year-old child, who was also immersed. Among the Faith Curists this boy, Charlie Haley is regarded as a sort of inspired being. He is a nervous boy, the son of a canal-boat captain. He it was who was first converted to the faith of the Curists. He began to preach his new convictions on the deck and in the cabin of his father's canal-boat and astonished the old gentleman by asking grace before he ate. In a short time the whole family became converts, and yesterday the boy and his sister were immersed in the cold waters of the bay amid the sound of songs of praise from the company gathered on the shore.

The next candidate was Mrs. Stella Knapp, a woman of mature age, who walked into the water with a hymn on her lips. Brother Geo. M. Vincent, of Steuben County, and his wife Mary were among those baptized that day. Two more women were baptized, and then a youth of seventeen years, trembling with emotion, went into the water.

"Washed in the blood of the Lamb," sang the rapt enthusiasts on the shore. Curious people who had come to the cemetery for a Sunday outing, had gathered by this time about the band of believers and looked on with half contempt and half wonder at the proceedings. Some few, as the familiar hymns rose and fell on the still air and the silent city of the dead, stretched with its white-dotted slopes behind them, felt a something that reminded them in a subtle manner of other scenes and other days long lost to them and joined in the song. The names of those baptized were Charles L. Haley, aged nine; Edith Haley, thirteen; Stella Knapp, Hannah Barbar and Esther Bedford, all adults, Edward

Wilson, aged seventeen ; James Robinson, aged thirty-five ; George Green, a boy of eleven, and his brother Jesse Green, aged twenty-three.

When the baptizing was all over the converts and the band of believers proceeded to the "Sanctuary," a house near the water-side that the Faith Curists have secured, and the baptized ones changed their cold, wet clothing for dry and warm habiliments. The women had gone into the water with calico wrappers on, and the men in their shirts and trousers. There was great rejoicing yesterday afternoon in the little wooden building on Bergen Avenue where the red flag floats every Sunday, proclaiming that the cure of faith is in progress, and those brands plucked from the burning testified that "By faith ye shall remove mountains."

(*Jersey City Journal*, February 25, 1889.)

BAPTIZED THROUGH THE ICE.

Five new converts to the power of healing the body and saving the soul by faith were yesterday afternoon baptized in Newark Bay, at Pamrapo, by Elder W. G. Raymond, the former pastor of Mr. Elsey's church. The bay was covered with ice more than a hundred feet from shore, and the forty faith cure advocates, and two-score of worldly people witnessed the immersions from the shore. Elder Raymond preached on "Baptism." More hymns were sung, and, as by that time five converts had arrived, Mr. Raymond led a march to the shore. The converts and the Elder wore heavy clothing and rubbers. The people gathered about the edge of the ice and sang "Happy Day." Mrs. Nettie Fisk, a comely young woman whose home is at Newark, Wayne County, New York, fearlessly waded out in the narrow path opened by the Elder. Whatever effect the icy water had upon her, Mrs. Fisk did not betray, and the friends on shore cried "Praise the Lord!" for her pluck. The Elder dipped the convert under the water as gently as he could. The water was wiped from her face and she rejoined those on shore. She laughed and shouted with the others after her wet garments had been replaced by dry ones. The remaining converts were encouraged by this, and made brave by looking at Mrs. Fisk's immersion, and they entered the water without hesitancy and went through the ordeal without flinching.

The Curists at the conclusion of the immersion sang a hymn and the Elder said: "Behold it is a beautiful day. Praise the Lord, for he is with us. Let us sing." The crowd sang, "Whiter than snow." The worldly people by this time were developing symptoms of being chilly, and started for home. The Curists repaired to the home of Brother Benjamin Russell, on Avenue E, near by, and held services. There the converts were congratulated upon their pluck. This evening Elder Raymond will conduct services at the residence of Sister Vail, No. 356 Grove Street, and at Sister Holthusen's, No. 47 Coles Street, Friday evening. He expects a number of converts for next Sunday.

(Oct. 1, 1886, *Crown of Glory*.)

BEULAH LAND FAITH HOME.

No. 9 N. Stricker St., Baltimore, Md.

BY MRS. M. A. PERRY.

Since the opening of this Faith Home in November, 1884, the "Lord, our healer," has been in the midst, in mighty power. There have been many saved and healed through faith in Jesus Christ. I will refer briefly to a few cases who have been wonderfully healed. Among those healed and filled with the Holy Spirit, were men, women, and children of different denominations, and God has been glorified through them. Mrs. Bias was healed of neuralgia, of many years' standing; Mrs. Harkem, healed of asthma and dyspepsia, of twenty-five years' standing, physicians failing in all their skill, but Jesus, the great physician, did it in a moment; Wm. Biminis, was instantly healed of hip disease; after having suffered for years, Henry Wilder, healed of catarrh, of twenty-six years' standing; Hattie Ferguson and Carrie Hardester, healed of catarrh of several years' standing; all manner of cases, consumption, spinal disease, deafness, blindness—many cases of rheumatism and paralysis and eyrsipelas. We have visited and prayed for cases of pneumonia and measles, and many other cases. But the record is kept by the recording angel on high. There are so many who have been touched by the blessed Saviour who refused to publish to their friends what great things the Lord had done for them. Surely God has been glorified

through the healing of many bodies and souls of his children. George Taylor, living at 133 Hamburg street, Baltimore, was healed of a horrible throat disease; the Lord filled him with the Holy Ghost. But among the families who have been saved and healed are, Brothers Allison and Johnson. Whole families have been converted, and many convicted of sin. We desire the prayers of all the readers of the *Crown of Glory* that God may supply all our need, and not only pray but remember that God loveth a cheerful giver.

(Jersey City News, April 1, 1889.)

THE CLOUDS ROLLED AWAY.

WAS IT AN ANSWER TO ELDER RAYMOND'S PRAYERS.

At any rate, the Faith Curist Baptism was not prevented by Snow—A venerable Old Man takes the Chilly Plunge.

Elder William G. Raymond and several dozen members of his little flock of Faith Curists bravely trudged through the drizzle of rain and snow yesterday morning to Brother Benjamin Russell's "Faith Home and Hospital" on avenue E. Pamrapo. After exchanging osculatory salutes and animated greetings the devotees joined in the services which Elder Raymond began without much loss of time. As a number of converts were present awaiting baptism, the principal features of the services consisted of long and earnest prayers that the storm would abate so that the ceremony could be performed.

With the turn of the tide from flood to ebb the wind shifting a trifle, and the snow ceased falling. Then with joyful acclaims that their prayers had been answered, the Elder's followers hastily donned their headgear and outer covering and followed the Elder through the slushy streets to the foot of Fish's lane, on the Pamrapo shore of New York Bay, where they gathered in a picturesque group and continued their services. The band first sang "When the Clouds Have Rolled Away," and the Elder delivered a brief discourse on "Baptism."

When he finished he raised his arms as a signal, and while the curists sang "The New, New Song," he clasped the hands of John H. Zabriskie, aged eighty-one years, of No. 317 First Street, Jersey City, and led him into the tide. The decrepit old man went

through the dipping process without displaying much nervousness, and when he was led toward the shore he joined the band in singing their favorite hymn, "O, Happy Day." Mrs. Zabriskie, a motherly looking, elderly woman, stood near the water's edge, and she welcomed her husband with a demonstration of joy.

"We are bound hand in hand for Heaven!" she cried, throwing her arms about her husband's neck and kissing him repeatedly.

"Praise the Lord!" shouted the Elder, and the devotees echoed the cry.

While the flock sang, "We're Going Home, To-morrow," Mrs. Fowler, aged thirty-nine years, and a widow living in Jersey City, was led into the water by Elder Raymond. He baptized her quickly and escorted her to the shore. In the meantime the band sang "Whiter than Snow."

During the afternoon Elder Raymond conducted an experience meeting and communion service in Brother Russell's front parlor. Two conversions were reported, and the converts of the morning were anointed.

(New York *Illustrated News*, April 7, 1888.)

SALVATION IN THE ICY BAY.

Seventeen canal boatmen and seven women, the wives of seven of the men, were baptized the other day in the icy waters of New York Bay, opposite Mount Zion Faith Cure Sanctuary, at the foot of Chapel Avenue, Greenville, in Jersey City. They had been converted to the religion of the faith cure believers at the Canal Men's Mission, established by W. G. Raymond and his daughter, at the foot of Fifteenth Street, Jersey City, two months ago, and they had waited until there was a semblance of spring weather before complying with the chief rule of the church. At two o'clock, together with Mr. Raymond, his daughter, Mary Goldsmith, Mr. George Watkins, and about fifty faith people alighted from a car at the entrance of New York Bay Cemetery, and walked through the cemetery to the sanctuary, where hundreds of persons had preceded them. Upon their arrival a prayer meeting was held, and then the candidates for baptism retired to a room, where they changed their apparel for flowing gowns. In the meantime, the friends and spectators arranged themselves as comfortably as possible, and they passed the time there in singing

hymns until the front doors of the sanctuary opening on the bay were throw open and the twenty-four candidates for baptism, headed by Mr. Raymond, marchèd double file to the water, the brisk breeze making their gowns flutter. At the water's edge another prayer meeting was held, and hymns were sung. Mr. Raymond ended the service by a prayer that the water should be made warm for those who were about to enter it.

He then took a gray-haired man by the arm, and together they stepped down the bank into the water and away from the shore until the water was waist deep. Mr. Raymond then raised his hand, and as he repeated the usual words used on such occasions, he drew the old man backward until he was entirely immersed. Holding him there an instant he cried, "Glory be to God!" and then he raised him to his feet, wiped the salt water from his eyes, and let him walk back to the shore. The second candidate to step into the water was a young six-footer about twenty-four years of age. He was treated the same as his predecessor, but he seemed to enjoy it more, for as he walked ashore he splashed the water with his hands and shouted, "Glory! Glory! Glory! I'm saved!" On the shore he danced for joy, and when asked whether the water was cold, he said he never felt warmer in his life.

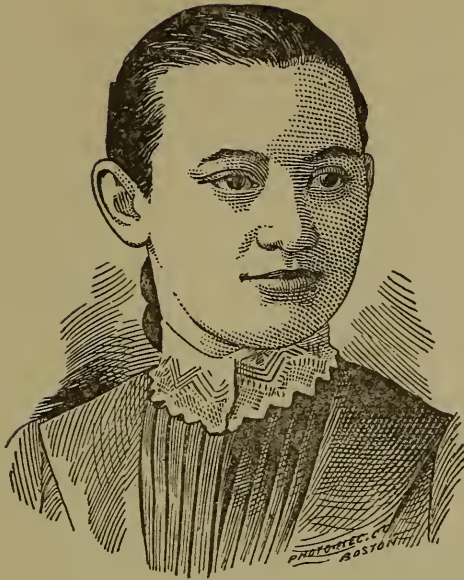
Fourteen more men followed each other in rapid succession into the water, and were baptized, and then it was the women's turn.

In the sanctuary, after the baptisms, another prayer and praise meeting was held. There will be services at the Canal Mission all this week.

A REMARKABLE CASE OF CASTING OUT DEVILS AND HEALING.

Jersey City, May, 1881.

Dear Bro. Raymond,—I wish to give you a statement of my healing which occurred over four years ago. I am an adopted daughter of Mrs. Holthusen, but she has always acted the part of an own mother to me. To procure the benefit of healing, my mother put all of her money (over five hundred dollars) into a Faith Home in this city, with the understanding that we could have a home there, but the devils possessed me to such an extent



JOSIE HOLTHUSEN, OF JERSEY CITY.

that I annoyed the inmates and we were requested to leave the Home. They considered my case hopeless, but we continued attending their meetings until Elder Raymond came to the city, and my mother heard of his wonderful cures in the name of the Lord, so she sent for him to come and see me, and he came one afternoon, and commenced casting the devils out of me. They did leave me, and I was clothed in my right mind in a few minutes. Immediately I assumed command of my hands and tongue, commenced to gain rapidly physically, as well as mentally. I am now healed soul and body. I was baptized by Elder Raymond in New York Bay.

I will give you a statement of my disease: I have suffered over seven years with St. Vitus' dance, and the last six months spinal meningitis set in. I was sent to the Cook A Hospital in Chicago. I continued to grow worse, and four of the doctors gave me up. I had spasms that lasted three hours, grew so bad they had to strap me down. When I had one of these spells I would tear everything, frothed at the mouth, snap and bite like a dog, and spit like a cat, was in constant motion most of the time.

When Elder Raymond came I was like a baby, had to be dressed, fed with a teaspoon, and then it would run out of my mouth, I was anointed, and healed instantly, so now I am praising the Lord for all His goodness to me. I know more about the

love of Jesus than ever before, and praise His holy name for keeping me well and strong, according to the 103d Psalm :

“ Praise the Lord, Oh, my soul, and all that is within me, bless and praise His holy name, and forget not all His benefits, who forgiveth all thy iniquities, who healeth all thy diseases.”

Praise the Lord. I pray the Lord will keep you well, and that your work may continue.

From your little sister in Christ Jesus,

JOSIE HOLTHUSEN.

ANOTHER REMARKABLE CASE OF CASTING OUT OF DEVILS.

741 Avenue E., Bayonne, N. J.,

June 17, 1890.

ELDER W. G. RAYMOND,

Dear Brother in Christ: — I am moved by the Spirit of God to give you a little sketch of my sickness, healing, and deliverance from the power of devils.

For nineteen long years I was almost a hopeless invalid ; during which time I was treated by ten doctors,— they all, one by one, gave me up as a hopeless case. Some of the principal medicines they gave me were morphine, chloroform, and stramonium to smoke. I took four or five such medicines as these every day. My weight was from fifty to fifty-two pounds. And I had to be carried up and down stairs morning and night. This was done mostly by my father. I had to be fanned for hours at a time to keep the breath of life in me. My diseases were called catarrh — which was very bad, the asthma, consumption, heart disease, with severe palpitations, — stomach and liver complaint, bowel and female troubles which caused a general breaking down of the whole system and very seriously affected my brain. And in addition to this I was tortured, tormented, and bound by devils. They got so they would talk to me at night. One night they came and said a friend of mine was dying, and that I must be taken right over there, or I would never see her alive. They took me over, and when I got there I found that there was nothing the matter with her at all. The next time he came he said that my Bro. Benjamin had just fallen off the train, and that the next train would crush him to pieces. He said, “ You could hear him groan now

if you would only listen." I replied, "I believe you are the Devil." "I am not the Devil," was his reply. "You are the Devil, and you lied to me the other night." He then replied, "You had better go to taking medicine, for Elder Raymond is coming up here and he will handle you roughly." "I have given up medicine and shan't take any more." "You'll certainly need it if he comes." I didn't know that he was coming, and the Elder said he did not know when he could come. He had disappointed us several times on account of heavy work in Jersey City.

Then the Devil said, "I suppose he thinks he will cast me out of you, but he can't do it." "Yes, he can, for he has got more faith than I have in God." "If he casts me out I will come back again." Then I replied, "You will not come back again, for Christ won't let you."

The Elder did come the next afternoon, April 9, 1888, and we arranged to have a parlor meeting in the evening. Just before the meeting the Elder said, "Sarah, we will attend to those devils now." And in ten minutes they were all cast out of me. He used the "Sword of the Spirit," and commanded the devils to leave my body. And the asthma left me, and the consumption and heart troubles. All these diseases disappeared. I was moved to be baptized in Newark Bay. I walked four or five squares to the cars, and half a mile from the cars to the water, and back home again. In the afternoon I walked back to the cars and from the cars I walked to the Elsie Chapel, three-quarters of a mile, and in the evening partook of the communion, and walked back again to the cars and then home that night, and felt better when I got back again than when I started, "Glory to God in the highest." Last summer, 1889, I went up with Mrs. Mary Goldsmith of Buffalo, and back; when I came back I weighed between eighty and ninety pounds. I have had some severe attacks since then, but the Lord has helped me to throw them off. I am now so I can assist my mother in many things about the house and go out to meeting as other people do. I am ready to witness wherever an opportunity presents itself, and I shall never forget what the Lord did for me through the laying on of your hands, and praying to God for my deliverance. Any one wishing to correspond with me can direct as indicated at the beginning of this letter. Hoping that this letter may encourage and strengthen, I subscribe myself,

Your sister in Christ,

SARAH E. RUSSELL.

(*Crown of Glory*, Newark, N. J., Oct. 1, 1886.)

HORSES.—BY ELDER RAYMOND.

I write you in regard to the healing of the two horses belonging to Mr. Philip March, 244 Montgomery Street, Baltimore, Md. One of them was healed of a swollen limb and hoof. While I was holding meeting in his house, my attention was called to their condition. One was in a most pitiable condition; had been so between six and seven months. The hind leg was out of joint, and the foot turned out, and the poor horse dragging his foot (the disease called stifle). Veterinary surgeons could do nothing for him, Bro. March had him turned out on his farm, and offered to give him away to any one who would take him and keep him. But some men said he was not worth a chew of tobacco. I told them if they would bring the horse up in the yard and let me look at him, I would pray and ask God to heal him. I anointed with oil and laid my hands on him and prayed, and the third morning I prayed they were well and went to work, and have worked every day since. The one with the hip trouble is a valuable horse. Hundreds of people have seen him, and men have been saved, and more convicted of the power of God in answering the prayer of faith. Praise God! (The picture of this horse can be seen in the plate of Beulah Land Faith Home, page 103.)

The healing of those horses led a score of sinners to Christ.

W. G. R.

A few extracts from letters written by Estelle Lucie, of Troy, N. Y., a Catholic girl, converted during the spring of 1890, at the Faith Home in Lansingburgh, N. Y., and baptized in the Hudson River, October following, by W. G. Raymond.

The letter below is the first religious one ever written by her:

FAITH HOME, Lansingburgh, N. Y.

Dear Brother Raymond:—I suppose you will wonder who can this be from. Well, 'tis only I, and I am the girl who came to the Home on crutches, and have been praising God ever since for coming. * * * * * I was brought up a Catholic, and taught to believe all other ways wrong, and now that training is a thorn in the flesh to me, but I cannot turn back, for all satan's

powers, for I believe it is satan who is using this as a means to call me back into sin.

I have been trying in my weak way to do a little good in my own home, but it is hard work, and I am not yet fully in the light myself, but I mean to do my best, and with God's help I cannot fail. * * * Now, Brother Raymond, I am going to ask you once more to include me in your prayers, for I am in need of prayers in many ways. First, that I may draw nearer to God, and, second, that I may be enabled to bring light to many of my Catholic friends, whom I can now see are in need of it, although 'twill be hard work to convince them it is so, and I wish also, that you will pray for my healing that I may go about and work in every way for the Master. I was lost and am found, and I want everyone to know it. I need more grace and more light, but God will give it me; He hears our prayers.

I wish you were coming back here soon. I want to be baptized, but Sister Musgrove says I will have to wait awhile, and I shall wait until you come. It was through your preaching I was converted, and by you want to be baptized. I didn't think it was needed at first, but I do now.

I will close now, and hope my letter will find you doing the good for other poor souls that you did for me, and may the Lord keep you in the hollow of His hand. ESTELLE LUCIE.

Troy, N. Y.

Dear Brother Raymond:—I have heard through Sister Musgrove of your work from time to time, and I haven't forgotten to pray for you, that God would bless you and the work, to His own honor and glory.

I sometimes think what a wonderful work we are called to, to be servants of the King of Glory, to work with Him, what a glorious work! When I think of what poor, weak, miserable, mortals we are, and yet, what we can be, when the life of Christ comes in, it seems as though the earth was scarcely half large enough to hold the shout that will come from my overflowing heart. He was the King, and He left his throne for me. He was the Redeemer, and he become poor that I might be rich. He was the Saviour and he died for me. He was poor and lowly, a man of sorrows and acquainted with grief, deserted by his friends,

scorned, and spat upon. Oh! poor mortals, why should we be proud, or why exalted?

What if our friends do think us crazy because we hold up Christ, we are passing so quickly along on our journey that we haven't time to think of it, we have only time to look if they are going our way, and if not to call to them to come, we have time to cheer the weak ones, and help along a brother, but for the thoughts and wishes of other than our Captain, we haven't time to attend to, but as we move forward we can point to the cross, and cry out, "Look and live" to one who seems weary. Yes! praise the Lord, we can carry the name as we go, and lift our voices in the grand old chorus:

" Jesus paid it all,
All to Him I owe."

Then let us not be weary, if the rough roads bruise, if our feet are sore, let us look beyond to the "joy that cometh in the morning." We are homeward bound, and the portals of the eternal city are just a little way ahead, and if we are weary now and long to be at home, let these thoughts comfort us.

Troy, N. Y.

Dear Brother Raymond:—Your letter brought to me a ray of sunshine that has lasted ever since. * * * * Oh! how I do wish all the people of earth, were in truth God's own children, if they knew just how much he loves and yearns for everyone of them, how can they hear of all of his sufferings, and yet turn away, can they think of the pierced hands, the dear head crowned with the cruel thorns, and the dear tired feet, all bruised and bleeding, and yet turn away; that I could this night do some work for Jesus; oh! how I long to work for him, to let the careworn ones see how ready he is to bear their cares for them, to let the poor see how ready he is to make them rich. Bless the Lord, that I know of all his mercies and love, and can sing his praise. Oh, that the thirsty would come to the fountain. Oh, that the sick would come and be made well. Oh, that the sorrowful would come that they might rejoice. Bless the Lord, that my testimony is for Jesus only. May God bless and keep you, to win more and more to Christ, that when the race is run you may come to your Father's house, bringing in the sheaves.

Yours in His name,

ESTELLE LUCIE.

Troy, N. Y.

Dear Brother Raymond:—I have been trying to find time to write to you for about a week, but until now, I have been hurried every moment. I should liked to have seen you again before you went away, but praise God, you cannot go so far but my prayers can follow you. It is a beautiful thought to me, that though we are miles apart, in this world, we shall come from the East, and from the West, and all be united in our Father's kingdom, so we must be faithful, and watch and pray with all diligence, working what is pleasing in his sight, for it is impossible to love God and not to serve Him. Oh! that all the thirsty ones would come to the fountain, all the poor come and be made rich, all the weary ones come and find rest, and the weak ones strength. Glory to God for such a Saviour! such a salvation, and such a Heaven below, why I am happy all along the way. If I have troubles I give them right up to Jesus, and that leaves me free, for He has told us to cast our burdens on Him. If I am sick I go to Jesus, "Himself took our infirmities and bear our sicknesses," and "as many as touched Him were made whole," so I keep very close to Jesus, and I find no need for any earthly help. Oh, that all the dear sorrowing hearts around us would come and lay their burdens at the foot of the Cross and say, I will take Jesus just now, how quickly their sorrows would leave them, and all would be peace within, and Jesus is so willing to come, if we only let him.

Now, dear brother, my time grows short, but before I close, I will ask you to pray for me, that the Lord will give me an overflowing measure of love for all his creatures, for I want to do faithful work in the vineyard. And now may God bless and keep you, that you may be able to do much good, having your loins girded about, and your light burning, that all men may see that there are some yet, who are holding up a crucified Saviour, and a Bible that is more than a history; would to God we had more Bible Christians, that were not ashamed or afraid to stand up for Jesus before all men. He gave his life for us, would we give an hour for him? He suffered scorn and agony, loss of all he held dear for us, would we bear a pain for Him? If we can truly say yes to this, we are blessed indeed. I could not say it a year ago, but my motto to-night is, "For Jesus only," and you know, brother, that it pays. There are stars behind the cross, but its the hand that knocks that receives the gifts; so let us, then, come

boldly to the throne of grace, knowing that the price has been paid for us, our sins washed away in blood—borne by Him who knew no sin, and our lives in eternity have been purchased at the cost of a life on Calvary. And now may God help us on the way. We were lost, but are found, so let us give to God the glory; we have changed our sin-stained garments for the armor of God, our spirit of heaviness for the song of the ransomed, and the feet that shrink and faltered, are anchored on the solid rock, so let us rejoice; we are born again, let us give God the glory. Hosanna to the Son of David! Glory to His name! And now, before closing, I will say, you are not forgotten at our meetings, and we know the arm of God has not grown short.

Yours in His name,

ESTELLE LUCIE.

SPRING OF 1890, Jamestown, N. Y.

The most desperate encounter with Swedish devils that I ever had. I was invited to visit Ida Swanson, 307 Barrett Street, by her sister, Anna Benson, of 35 Lake View Ave., who sent fifty cents to pay hack fare. There was a mistake made in the number of the street given me, which caused me two trips on Swede Hill. As quickly as I learned of the street and No., and could get through with some pressing work at the Home, my son, Mrs. Waggoner, and myself went there, and were received courteously by the family. I prayed for Mrs. Monquest, an elderly lady, who was wonderfully blessed and healed.

The second one who took the chair was her daughter Emma, a young woman who was very frail from overwork, she claimed a complete victory. The third person who took the chair for healing was Ida Swanson, she had what I called consumption of the throat, and I soon found her to be filled with devils. I said they were the most desperate devils I had ever met in the seven years of my work.

When I gave them the thrust of the Sword of the Spirit, they set up a hideous yell, that frightened the children and the neighbors. In a few moments the victory was obtained, and she was rejoicing, her countenance changed, and she hugged her mother, said that she saw the Saviour, and as I was just ready to go to my meeting at Sister Fennor's, corner of Marvin and Dickerson Streets, there seemed to return seven more devils, more desperate and wicked than those we had cast out, finding the house swept, garnished,

and empty, for Christ had not come in, they took possession of her, and set up a howl that would remind one of a pack of gray wolves, on the scent for blood in the last stages of starvation, such shrieks and yells, no one ever heard before in this city. The children cried and were frightened, the house was filled with men and women, who appeared more like wild hyenas, than civilized people, and we were compelled to give the case up by these outsiders, as they threatened violence, if we didn't leave, but the family treated us civilly throughout. Two of them visited me Sunday, at the house 68 Steele Street, and I believe that they are in sympathy with our work; as before others they made an apology, and asked me to excuse the excitement, as it was made by outsiders, which I did, and they report that she is more quiet to-day. The most excited person who was present sought to have me arrested, but failed, yet he did influence an editor of one of the papers to publish a most slanderous account of the affair, but I have forgiven him. The other paper gave a favorable report of my work, yet there were a large number of Swedes healed and saved. God bless the Swedish nation, and lead them unto the truth.

W. G. RAYMOND.

A VERY MARKED CASE OF CASTING OF DEVILS OCCURRED
JUNE 2, 1890.

68 Steel St., Jamestown, Chaut. Co., N. Y.,
June 20, 1890.

I had just held a meeting in Broadhead Hall, this city, and was obliged to adjourn at 10 o'clock. The order to do so was imperative from the proprietor. I was moved to say that if anybody wished to be prayed for, to come to the Home (68 Steele St.). I gave them to understand that they could worship God there as long as they pleased. There was quite a number who came over with me. The meeting continued with great power until one o'clock in the morning, when my attention was called to Mrs. Emily Dalerymple, of No. 4 Price St., this city.

The lady had been led out as a spiritual medium. While under the influence of the Devil, she could speak several languages. She was told by more than one influential man of high standing financially, that she had a fortune if she would step right out in the

current as a spiritual medium. She knew that it was of the Devil, for she had seen him. The night that we were at the Hall, he appeared to her, and beckoned her to come out; then he made faces and said: "Come out of there, for it is no place for you." While she was looking at that scoffing Devil, she looked up for a moment and saw a cross, on it a person seemingly in great agony. It appeared to her to be Christ, but it soon passed away. The devils followed her to the second meeting, and had arranged their batteries and their forces to defend her. This I saw clearly. There were legions of them. In all her life of sin she had never rejected Jesus, and believes that this was the ground for the hope of her salvation. In my conversation I told her that the case was a desperate one; that she was placed as a fly on a spider's web, and that the Devil's webs were nearly completed, but I believed that his web could be broken. She acted and seemed to be quite passive. Then I learned from her that her father, G. W. Drake, was born in Steuben Co., N. Y., where I held meetings forty-seven years ago last February, when I was first ordained: and that he lived, and is still living a desperate life of sin,—yet an intellectual man, and what the world would call fine looking. When young he was called the handsomest man in Steuben County. His hair hung in beautiful curls upon his shoulders. I had almost decided to let the case pass over until another time, as the workers seemed to be weary. My son, Elder E. L. Raymond, had laid down on the lounge and fallen asleep,—when the order came, through the Holy Ghost, moving me to sit down in a chair by her side. I placed my left hand upon her head, and my right hand upon her stomach. In the name of Jesus I then served a notice on the Devil to leave her body. It was preëmptive and positive, I then was called to use the Sword of the Spirit, as recorded in *Heb. iv: 12*. The sword reaching the devils behind her volition, scattered them in every direction; and it seemed to her that her head would burst. This sword followed on the line of evil thoughts until it reached the heart, where there was a nest of vipers. They went hissing in every direction. I gave one thrust of the sword at the stomach devils, and I believe I wounded every one of them, then they made a desperate effort to get out. She afterwards said that at this point it seemed as if all her flesh was being pulled off her body. Two of them, in their great struggle, went out through the neck. To those who had the gift of spirit-

ual discernment, their forms were like the head of a pig. And such a squeeling sound followed as can be realized only at the death struggle of hogs. All in the room heard the noise, and some were frightened. Any one could have heard it a square away had they been awake. When the noise commenced her mouth was shut and her eyes were closed. She sprang to her feet and began to fight desperately with her hands, repelling them. My son rose up just in time, and having the gift of spiritual discernment, saw them come through her neck and heard the noise. A lady from Ohio, formerly of N. H., Mrs. E. M. Critchet, who lives on the corner of Main and Fourth Streets, this city, sitting near my son, saw the same that he saw. She also has the gift of discernment. She commenced at once resisting the devils, as she went through the parlors,—for the house seemed filled with them. Then the order came to bind them and to convey them to the lower regions, never to enter another human being on earth.

She was also afflicted with a rupture in the abdomen, just below the stomach, about five inches long and two inches wide. In the upper end of this rupture was a tumor which had been increasing for some time, and caused her much trouble. After the devils were cast out, in a very short time she found the breech closed up, the tumor all gone, and she was several inches smaller round. To God be all the glory. Bro. John Peterson had just retired to his bed up stairs and had fallen asleep, when one of the devils got hold of his throat, and commenced choking him. He felt through his whole body as if he would be paralyzed. He sprang to his feet, hastened down stairs, and my son cast the devils from him.

In a few moments Jesus came into the lady's heart, and she was gloriously saved. I baptized her in the Chautauqua outlet, June 15th; for she felt that she had come into an entirely new life. Just before she went under the water, and while she was under, it seemed as she said afterwards, that there was a bright light before her face. When she came out, all saw the light of Heaven reflected in her countenance. She raised her hand towards heaven and shouted, "Glory to God,"—and stood for some minutes praising God before the people. She has testified in every meeting she has attended since, to what God has done for her. She is now laboring to save those who are in the same current of death she was in, and requests all to pray that she may be kept faithful unto the end. Sister Waggoner and daughters, the sister who keeps the

Home, Mary Anderson, Mrs. E. M. Critchet, and Sister Lena Berman were present. The following names certify to the truth of this statement: Elder W. G. Raymond, Pastor of the Church of God; Elder E. L. Raymond, Assistant Pastor, Mt. Jewett, McKeen Co., N. Y., Box 104.

OFFICE OF THE ELMIRA TELEGRAM.

Elmira, N. Y., June 26, 1890.

W. G. RAYMOND, 68 Steele St., Jamestown, N. Y.,

Dear Sir:— We return the inclosed manuscript and \$1 in stamps. We cannot use the matter to advantage. Yours truly,
THE TELEGRAM CO.

This letter, referring to Mrs. Emily Dalerymple, was sent to the *Elmira Telegram* for publication, at her request, but proved too heavy a matter for them, as will be seen from their reply.

W. G. R.

(Jamestown News, N. Y., July 4, 1890.)

ELDER RAYMOND'S MEETINGS.

The Hall Dedicated Last Evening at the Boatlanding.

Elder Raymond held dedication services in the hall in the Starkweather building at the boatlanding last evening. The attendance was not as large as might have been expected, but the meeting made up in interest what was lacking in numbers. The dedicatory services, Elder Raymond explained, were not so much that the building was dedicated, but that the people, the Christian people of the church, were dedicated to God. The services consisted of a simple ceremony, those present clasping hands during a season of prayer and joining hands during the singing of the Doxology at the close.

A lady was miraculously healed at 68 Steele Street, yesterday, of tumor, the affliction being said to pass from sight during the prayer service.

There will be a meeting at the new home, and the elder invites the afflicted to meet him at 68 Steele Street for aid.

ELDER RAYMOND'S MEETING, AT JAMESTOWN, N. Y.

A fairly well attended meeting was held at the residence of N. Ottoson on Camp Street last evening. Elder Raymond was present and conducted the services, which were very interesting. On Friday evening, a meeting will be held at the residence of Edward Green, 21 Weeks Street, and on Saturday night services will be again held at the home of N. Ottoson on Camp Street. The Elder is expected to be present at both meetings. Owing to prayer services the regular Wednesday evening meetings will hereafter be held on Saturday night. During the day the Elder will remain at 68 Steele Street, where he will be pleased to meet all persons suffering from disease in any form.

EXTRACTS FROM ETHAN ALLEN'S LETTERS.

All Hail Dear Brother Raymond:—May peace be and abide with thee in the name of Jesus.

Your blessed life-giving letter was duly received. Was exceedingly glad to hear from you. I received your testimony as validly true; written in the spirit of Jesus. I recollect all the workings of the spirit in Lizzie Bonan's case. The Lord was increasing your power, and Sister Perry's power to assist. At the same time showed me that I was at liberty to go from that time. I had no power while I staid. You had your two true yoked fellow helpers, faith and courage, yet it was shown me that she must be followed up faithfully.

When Lizzie was with you she was like a child which was beginning to walk. She had not got strong enough to be put into a room with reckless children. She could not stand and walk in such a place with no one to help her, but it has proved that good has come out of it. That gave you the starting experience of casting out devils, and the Lord has given you a farther and most glorious experience. You are going out right. There are some who have been preachers of the gospel who have gone so far into spiritualism, as to reject the Bible, and Jesus as a divine Saviour. I think I am shown that in such cases there is no hope. A number of other cases where I have been sent for, the Lord has shown me that it was unto death, and I need not pray for them.

I have found persons who knew they were possessed of devils, yet had no particular desire to get out of the situation they were in, not even enough to be willing their friends should ask some one to pray for them. I rather some one totally bereft of reason should be presented to me to pray for in some asylum, than to undertake one who is sensible of their condition but indifferent, and dead to the desire to be delivered from the bondage of the devil. The Lord has led me in a wonderful manner the past year in spiritual and temporal things. The Lord was with me in Baltimore. I would like to see you very much. I think you have taken a bold stand, so many shrink from so bold a position in public. They fear fanaticism on your part. You and I are not alway to be learning and never come to the knowledge of the truth. If we ever get the knowledge of this work it will cost us something, if we come down to the bottom of buying the truth aud selling it not. If we are founded on the rock, let the winds of the devil blow, and the hurricane rock, even it shall blow away from us a good reputation, and leave us stripped as the Master was. He took the form of a servant and became of no reputation, but He was honored of God. If we deal truly as Jesus did we shall be honored of the Father and the Son, a double honor. Glory to the Father and Son, they never go back on us, therefore hold fast. Our rock is higher than our enemies rock. * * *

I have learned that "we must forsake houses and land, wife and children for Christ's sake." My experience has been most blessed, and I would not have it blotted out for all the honor the world could heap upon me.

Your brother in Jesus, the life giver,
 ETHAN O. ALLEN.

All Hail Dear Brother Raymond:—May the peace of God keep your heart and mind abounding in the work of the Lord, for as much as ye know your labor is not in vain in the Lord. * * *

I am not surprised at your success, for we read the righteous are as bold as a lion. If the Lord wants us to take hold by faith of the lion in his den, then let us go for him, and wage a war with him in his den, after driving him back, that looks like casting out all devils. Some of these come out only by fasting and prayer, but there is a way when the Lord leads us in the face of the devils

with the name of Jesus on our tongues. We are commissioned as believers in this blessed name. Jesus says "they shall cast out devils." He does not limit us in this matter. If we are limited it is in ourselves, not of God.

Yours in Jesus,

ETHAN O. ALLEN.

Finally, let me say to all the dear saints, "Be strong in the grace that is in Christ Jesus. And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou, therefore, endure hardness as a good soldier of Jesus Christ." Remember, that "No man that wareth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." "Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel. Wherein I suffer trouble as an evil doer, * * * but the word of God is not bound. Therefore I endure all things for the elects sake that they may also obtain the salvation which is in Christ Jesus with eternal glory. *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*. If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us: If we believe not, *yet*, he abideth faithful: he cannot deny himself. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane *and* vain babblings: for they will increase into more ungodliness. And their word will eat as doth a canker. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, *and* prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned

questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient: In meekness instructing those that oppose themselves; if God, peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will." We are now in "the last days," and "perilous times have come." Many are "lovers of their own selves covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than-lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." I charge those in the gospel ministry, "Before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine. For the time has come when people do not endure sound doctrine, but after their own lusts they heap to themselves teachers, having itching ears"; And they "turn away *their* ears from the truth;" and are "turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." "Be patient, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye earnestly contend for the faith which was once delivered unto the saints. For there are

certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not."

"But yet, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen."



CHAPTER XII.

A BIRD'S-EYE SKETCH OF THE WONDERFUL WORK OF GRACE IN
CHELSEA, BOSTON, AND NOT ONLY THE SURROUNDING CITIES,
BUT EXTENDING THROUGH THE UNITED STATES, AND INTO
VARIOUS FOREIGN COUNTRIES. MARVELLOUS AND
MARKED, BEYOND EXPRESSION HAVE BEEN MANY
CASES OF THE CASTING OUT OF DEVILS, AND
THE OBTAINING OF FULL SALVATION
THROUGH FAITH IN THE BLOOD OF
OUR LORD JESUS CHRIST.

Chelsea, Mass., 13 George St.

A CHILD SHALL LEAD THEM.

I have been solicited by the friends of the Mission, my co-laborers, to write an article for Elder Raymond's book, showing forth some of the characteristics of the meetings. It was in the month of August, 1890, that a dear little babe was brought to me, to find for it a home, or some kind friend who would adopt it. (I could not keep it myself.) I accordingly wrote to friends in Jamestown, N. Y., whose hearts were ever open for every good word and work. They quickly responded, and gave me a cordial invitation to bring the little one to their hospitable care. While there I heard wonderful reports, of a grand work, going on in the town, through the labors and faithful teachings of Elder Raymond. During the few days of my stay there: I attended some of his meetings, and saw an extraordinary case of healing, which caused my heart to rejoice more than ever, in the Great Physician of both body and soul. Some of the Christian workers in Chelsea, prayed that God would send some one to help in our Mission work, and preach the full gospel to lost men and women. Our brother stated that he intended to visit Massachusetts, the coming summer or fall, and perhaps, might give Boston a call. I gave him a cordial



LITTLE MAGGIE PERRY AND AUNT.

(A Welch girl, baptized at about four years of age.)

invitation to visit our Mission, as there was plenty of work to do. On my return to Chelsea, I consulted the workers. We prayed over it, leaving it with the Lord, to arrange, and perfect it. After waiting, and praying several weeks, we received a letter, that he would be here, if there was an open door. We promptly replied, that the doors were open, and that we were all waiting for him. Elder Raymond came on Saturday and has now been with us, upwards of eight months, and the blessing of God, has been upon the work. The work has been represented from nearly or quite all the surrounding towns, cities, and suburbs. Some coming from distant cities, as far west, as California. More than two hundred souls, have surrendered themselves to God, quite a percentage of that number, have found Jesus in our library room, where the people were received for over five months, quite a number of them were infidels from Boston. Some sixty or more have been baptized by Elder Raymond. There have been many marked cases of healing, and still the work goes on, which shows it is of the Lord. The following testimonies of healing, will speak for themselves.

Yours in Christ,

H. B. HASTINGS.

Chelsea, June 30, 1891.

Dear Brother Raymond: — My eyes have troubled me for fifteen years. The past year they have been so bad I could not see any object clearly. At times was entirely blind. No glasses would fit me so that I could see. I asked the Lord what I should do and he directed me to you. While you were praying, and my eyes were covered, there was a brightness, like a flash of light went through them, and I knew the work was done. The Lord always comes to me as a shining light. When your prayer was ended everything looked clear, and I saw you for the first time. It has been several weeks and they are still well. Praise the Lord!

Yours respectfully,

MRS. DOUGLASS.

9 Vale St., Chelsea, Mass., July 30, 1891.

Dear Brother Raymond: — I take great pleasure in being able to testify to the great healing power of the Lord.

My little girl was very sick with the grippe and it left her with a very bad cold and hard of hearing. I took her to Brother Raymond and he prayed for her twice, and she was cured at once and could hear as plainly as ever she could before she was sick.

Ever since I was fifteen years old I have been plagued with swelling rheumatism through all my joints, and could not do anything for it. I went to see Brother Raymond and he prayed for me, and I was cured at once. And I have been attending his meetings since Christmas.

Yours,

JOHN SCHRODER.

133 Walnut Street, Chelsea, Mass.

I am glad to give my testimony to the power of God to heal and to save. I had been sick five years with bronchical consumption when Elder Raymond came to Chelsea. I saw in the word of God that He had laid down a prescription for all sick and suffering ones. I talked with some, who did not believe it, or thought those days were passed, but as I saw no hope for any help, aside from God, I was led to go to Bro. Raymond. He anointed me with oil and prayed for me, and I felt the power of God go through my entire being. I was able to walk home without shortness of breath, and did so, rejoicing in Jesus as a Saviour, as well as a healer. Oh! that all would see that "He healeth *all our diseases*" as well as that "He forgiveth all our iniquities." My healing brought my husband to see *his* need of such a friend as I had found, and he gave himself to the same Saviour, so we now have a joyous and happy home. We were soon baptized by Bro. Raymond, which, although in the month of February and very cold, I experienced no bad results. To God be all the glory.

MRS. THOS. S. HYDE.

This dear Sister Hyde's Christian experience was brilliant, though short. During these months she had done many heavy washings, and in the hottest day of June, took up and dusted a carpet, (her husband being busily engaged during the day), preparatory to moving. She would walk to and from the meetings nearly every night, sometimes to East Boston, beside attending in the daytime. All of which numbered as many as eight during the week. Also she would walk to East Boston to the

baptisms, so much so, that some thought her imprudent. In all these meetings she claimed her healing, and was prompt to tell the people what the Lord had done for her. In lifting and arranging things in their new home, she broke a blood vessel, and hemorrhage followed. Prayer was offered, when it would stop, but over-exertion would bring it on. During these spells she would say, "If I die, I want Elder Raymond to attend my funeral," which I did. Before she died, she sang in a full voice the hymn, "I have anchored my soul in the haven of rest." Looking at some flowers in the room, she remarked, "These are beautiful, but nothing to what we will have there." Then calling for the looking-glass, as she looked in, said, "Now I am ready, I want you all to come and meet me there,—said good-bye," and fell asleep in the arms of Jesus, leaving a brighter smile on her countenance than she wore when living. She left a dear little boy, whose heart was all broken to pieces, as they lowered her into the grave. Her dear husband needs our sympathy and prayers. I believe God was glorified in the four or five months of health and joy, which she experienced. "Be ye also ready, for in an hour that ye think not, the Son of Man cometh." "What I say unto you, I say unto all, watch."

W. R. G.

Chelsea, Mass., July, 1891.

ELDER W. G. RAYMOND,

Dear Sir:—I feel moved of the Lord to give my testimony of healing, and also that of my daughter, Etta M. Sanford, our only child. For several years I had what the doctors called a spinal difficulty, which affected my kidneys, and other portions of my body, bringing on serious weaknesses that deprived me of many of the enjoyments of life. Once in about two months the attacks would be very severe, and lasting quite a length of time. Hearing and seeing some of the miracles wrought through Elder Raymond, by the laying on of hands and prayer, in the name of Jesus, I was moved of the Lord to go to him. I was anointed in the name of the Lord, hands were laid on me, prayers offered, and I was immediately healed. To God be all the glory.

My daughter was ruptured when she was ten years old, is now fifteen; the treatment that she had to go under by the doctors brought on eczema, then the doctor told me he could not cure her,

for it was a bad thing to have. I took her to Elder Raymond, and it was all removed in a very short time, and she has been a well child ever since. I thank God that you were sent where we could see and know you. We were immersed by Elder Raymond in the Mystic river, East Boston. My husband, also, has been several times miraculously healed, as well as gloriously saved, and we are now a happy family. I could fill several sheets had you the space, telling of the many blessings my family has received through you.

Mrs. ESTHER SANFORD.

Miss ETTA M. SANFORD.

THE TESTIMONY OF A WELCH FAMILY.

29 Washington Ave., Chelsea, Mass.

Dear Brother Raymond:—I take opportunity to testify and thank God that he ever sent our dear brother, Elder Raymond, to Chelsea. For my little girl, Maggie, we have spent quite an amount of money in doctoring; but all in vain until some time last spring, we took her to Bro. Raymond to be prayed for. She had not slept for a good many nights before taking her, having a severe pain in her ear, but after our brother prayed with her, she was well hat moment. I thank God, and our brother, from the bottom of my heart. She has been well ever since, until two weeks since, when she was quite bad with her stomach, when she wished us to take her to Elder Raymond, and her aunt took her to our dear brother, and after he prayed with her she was well right away, and is so at present. She is also praising God, and Elder Raymond's name, all day long. She is four years and five months old, and her favorite hymn is, "Happy day, happy day, when Jesus washed my sins away."

We are respectfully,

GRIFFITH AND ELLEN PERRY.

H. H. HUNTLEY'S TESTIMONY.

In gratitude to God for His mercies and goodness to me, in raising me up from a severe illness; and that some poor suffering one may be led to take this great Physician who is able to heal them from all their sickness and to cleanse them from all their sins, I give this testimony: The last of March, 1891, I took a severe cold that settled on my lungs, and called the doctor. He said I had

pneumonia, bronchitis and la grippe, either disease severe enough to cause my death. I lay two days unconscious, my wife and friends expecting my death any moment. The third day my wife called in Elder Raymond, who anointed and prayed for me. In less than one-half hour after prayer was offered I rallied and became conscious, felt hungry and asked for something to eat. My wife gave me toast, preserves, and a cup of tea, which I ate with a relish, and from that day I gained steadily, until I became perfectly well. And to-day I am in better health than I have been for years. To God I give all the glory.

H. H. HUNTLEY,
130 Spencer Ave., Chelsea, Mass.

35 Washington Ave., Chelsea, June, 1891.

For a long time I was severely afflicted with sciatica, inflammatory and muscular rheumatism. I tried all of the best physicians here, but received no lasting benefit. It became a settled question that the disease was chronic, and there was no help for me. I was obliged to sit in a large chair every night, as I could not lie down. As a last resort I was persuaded to call on Elder Raymond, who believes that God heals in answer to the prayer of faith.

To my gratification my pain all left me in a half hour after he anointed me and prayed, and I came home with my cane under my arm. Have not been obliged to use it since. Have slept on my bed every night since. I thank the Lord for sending such a godly man into Chelsea, where so many suffering people have been cured in answer to his prayer of faith.

Respectfully,
F. W. PARKS.

156 Chester Ave., Chelsea, Mass., May, 1891.

For the glory of God and the encouragement of any who may be afflicted with disease, I want to give a condensed account of how I was raised up from a sick bed, in answer to prayer, the 24th day of last April. The 23d I was taken with a bad feeling in my head, which lasted till noon the day following.

While I was eating my dinner alone in the shop, at No. 173 Fulton Street, Boston, where I work, the pain grew suddenly worse in my head, and I was terribly sick at the stomach, and grew very cold. I felt that I could not walk down stairs to the street, or call to any one for assistance, so I wrapped my overcoat about me, and in great agony waited for some one to come in. I had not waited long before a gentleman who was at work near by came in and found me suffering much, and slightly wandering in my mind. And at my request, he sent immediately for a herdic, and I was soon on my way to Chelsea. When I reached home I was quite unbalanced in mind, and with some difficulty found the door and got into the house. I think in half an hour after I reached home I was so blind that I could not see anything, my nerves were thoroughly unstrung, and I was so out of my mind that I knew scarcely any one, but talked wildly, and grew worse very fast, but praise the Lord, He gave me "ears to hear," and the sound of Jesus' name was sweet music to my ear, and it meant "Life, health, and peace."

My wife dropped on her knees and plead with the great physician, and I understood what she meant, and believed He would heal me, though I knew I was growing worse all the time. It was impossible for me to control myself, at times I would weep aloud, at other times would laugh heartily.

As soon as possible Brother Raymond was sent for, and he lost no time in coming to my bedside, but I never should have known that he came, if I had not recovered, for I was wholly out of my mind, and was told afterwards that I talked strangely to him. Brother Raymond anointed me with oil and prayed, laying his hands on, according to Scripture, rebuking the enemy in the name of Jesus Christ, and soon went away. In a few moments I suddenly opened my eyes and said to my wife, "I can see! Is not that good?" I was perfectly calm, my head was clear, and we praised God for such a glorious deliverance. It was, no doubt, a case of *la grippe*. The enemy seemed determined to capture my brain, as Brother Raymond said himself. He prayed three times before having the assurance that I was healed. We afterwards learned that about the same time a lady in Boston was taken with the same disease, affecting her in precisely the same way, and in her disease "sought not the Lord, but the physicians," and she died in six hours from the time she was taken. We

believe the Lord healed me in answer to prayer, and we give Him all the glory. I went to work the next morning as usual to the great surprise of some who knew of my sickness, and those who were with me in my ravings. I have worked every day since. Praise His dear name forever.

F. S. SPRAGUE.

Chelsea, June 3, 1891.

Dear Brother Raymond:—I feel it my duty towards God, and towards you, to send in my testimony of the healing of my leg. I am a blacksmith, and in breaking a bar of iron a piece struck on the small part of the leg, where I had been wounded twice before. Both times had to leave work and have a doctor until it was healed. This blow broke the skin, and it soon spread until it was a very bad sore, half the size of my hand. I had a doctor, but it grew worse. I had been to the mission several times, and seen some of the wonderful healings in answer to your prayers of faith. I gave up the doctor, and came and had you anoint it with oil in the name of the Lord, and was prayed with. Felt better, then simply tied a handkerchief around it, so it would not chafe, and went to Boston to work, and have continued to work ever since. You prayed for me three times and the leg was well. I used no ointment or medicine. I recognize the healing power of our Lord Jesus Christ. I believe you use the power as did Peter and John on the impotent man in *Acts* iii : 6 ; also believe we must fulfill the conditions as laid down in *Mark* xvi : 18, and James v : 14. Praise the Lord, that “He is the same yesterday, to-day, and forever.” I am thankful to God, and to you, Brother Raymond, for the healing of that diseased leg.

ROBERT RESTALL.

My sister wants me to add her testimony to being healed in answer to prayer. She was stopping at Brother Hastings in March, 1891, as she has no home. Was taken very sick with erysipelas in her face. It swelled so her eyes were closed tightly. There were very large blisters on her cheeks. She grew so very sick that Sister Hastings became alarmed for fear there would be a complaint made if she did not consult a physician. Elder Raymond was in the house, but had such crowds there for healing, that we felt his strength was hardly equal to them, so delayed calling him to come and pray with her. While Sister Hastings was gone to

consult a doctor, one of the workers was led to ask him to go up and see her. Three went up and knelt at her bedside; she was then entirely blind. One of them prayed, but before the prayer was ended one eye came open. Another prayed and the other eye came open. Then Elder Raymond prayed, and the distress left her. In a few hours the blisters were gone. Very soon she was down stairs well.

The strange part is that she said to Brother Raymond as he knelt, "I do not know as I can unite my prayers with yours, as I have no home and do not care to live," feeling that she was prepared to go to the Mansions spoken of in *John* xiv. The healing was wholly of the Lord in answer to the prayer of faith.

MARIA CRABTREE, BY A FRIEND, Chelsea.

Chelsea, May 4, 1891.

Dear Elder Raymond:—My instantaneous healing through your prayer of faith of a most painful sore throat and threatened abscess, is but an added proof that the day of miracles is not past.

Yours, J. P. NEWCOMB.

520 Broadway, Chelsea, March 23, 1891.

ELDER RAYMOND,

Dear Friend:—About thirteen years ago I met with an accident which resulted in a bad breach. I consulted three different doctors, and was informed by them all that my case was incurable, and all that I could do was to have a truss fitted, which I had to repeat three times, as my form changed I had to be refitted. I could not, during those thirteen years, stand up longer than ten minutes without putting on my truss. In addition to the above my heart and liver were affected, and I was so bloated that I could hardly do my work at times as my breath was so short.

Having heard of some of the cures performed under your hands, in the name of the Lord, I concluded to consult you, which I did on the 17th of December last (1890), and I can truthfully say that I am cured. I have not had my truss on since, and I have had to take in my skirts about three or four inches to keep them from dropping off me.

I thank God daily for my cure, and also that you came to

Chelsea. Hoping that God may spare you for many years, and that His power may be with you to the end, and that more wonderful cures than any that we have yet seen may be performed by the Lord Jesus Christ through you, I remain your sincere friend.

MRS. ELLEN CLARK.

8 Watts Street, Chelsea, 1891.

With hearts full of praise and thanksgiving for what God has done for our little boy through Elder Raymond, we want to add our testimony to the many. We had lost two children with consumption, and this child seemed to have the same disease settled on him. We went for Elder Raymond and he came and prayed with him, and he was instantly healed, and ate a hearty dinner. Has remained well ever since, except very sore eyes, for which our Brother prayed and they were healed. Give God all the glory for His tender mercies and loving kindness to us.

In His name,

C. C. STAPLES.

MARTHA A. STAPLES.

Chelsea, Mass., April 21, 1891.

Dear Elder Raymond:—It is with great pleasure and gratitude that I now write you a brief account of my healing under your hands. Words cannot express the gratitude that I feel to God for sending you to Chelsea.

For over over fourteen years I had suffered with nervous trouble of the spine which frequently occasioned *epileptic fits*. The first few years they were not very frequent, but as year after year went by I would have them oftener, so that any overtaxing of body or mind would prostrate me several days at a time. I have been treated by doctors in Novia Scotia, N. B., Hudson, Mass., Essex, Conn., and in Chelsea, Mass., but received no benefit, only for a time. Last November when you came here and I learned of your faith work, I availed myself of the opportunity of being healed by the "anointing with oil, the laying on of hands, and the prayer of faith," which Christ tells us in His word "*shall* heal the sick, and the promise that God shall raise him up."

It is now over five months since I was healed, and praise God I have not had an epileptic fit since, neither do I expect to, again.

Nor have I had a bad spell with my spine, such as I have been accustomed to have. My throat, chest, and lungs are much stronger, and I can sing God's praises with greater ease and strength than I have done for many years. My heart's desire is that God will use me in that way as long as I live. I could speak of other troubles of which I have been cured, but do not wish to take too much space in your book.

I bless God for sending Elder Raymond to Chelsea. May he be spared many years to perform even greater works, is the earnest prayer of

MRS. ALICE P. STEELE.

This lady is organist in the hall where the meetings are now held.

W. G. R.

The Clifford,

120 Walnut St., Chelsea, Aug. 12, 1891.

Dear Elder Raymond:—May 8, 1891, I went to the house of Rev. H. L. Hastings, 13 George Street, to be prayed for by Elder Raymond, for the healing of my diseases, which were many. In the summer of 1869 I had seven hemorrhages of the lungs. And they followed me for three years, during the summer seasons. I was examined by seven physicians, and treated by them, and what is *wonderful* they all agreed that the blood came from the upper lobe of the left lung. Six physicians gave me up to die, and the seventh said I was in the second stage of consumption. When asked if he could cure me he said some in my condition he had, others he could not. He treated me several months, and I changed climate and came here near the salt water to live. I recovered from hemorrhages but did not get wholly over my cough. A short time after this I began having bronchitis and asthma, my stomach, liver, and bowels were in a bad condition. One doctor went so far as to say my liver had been the cause of all my diseases. I was troubled often with bilious headaches so I would be completely prostrated. My bowels were very constipated so had to take physic as injections nearly every day. I had falling of the womb, and also rheumatism. After having La Grippe last March it settled in all my joints. At first I did not have the asthma all the time, but it grew upon me until it was ever present. Medicine would relieve me a little when I would have an extra hard attack. Ten physicians told me I could not be cured.

Change of climate might do something for me. I went to California, while I remained there was better, but when I returned my afflictions returned also. This is a true statement of my condition when I went to Elder Raymond, he anointed me with oil, and laid his hands on, and prayed. The rheumatism all left me, also the female troubles, and my bowels have been active. I have had only slight touches of the asthma when I got cold, and only two of those awful headaches. Have been prayed with for those, and they have gone away almost immediately. I have taken no medicines or injections since I went to Elder Raymond. I *know* it is the power of God in answer to prayer that has done this for me, and I praise His Holy name for it. I thank God every day for sending Elder Raymond here and opening my eyes to the truth of healing as contained in the New Testament. I was not a Christian when I went to be prayed for. One week from that day I was converted. In one month I was baptized. I know I have that "well of living water within me springing up into everlasting life." I thank my Heavenly Father every day for such an unselfish worker for the Master as Elder Raymond. Would to God there were more like him. Yours in Christ,

MRS. JENNIE M. CHAMBERLAIN.

For three years I have been troubled greatly with my head, a trouble which none of the doctors could reach with medicine. I heard of the work of Elder Raymond, under God, and I *believed* that if I met the conditions and was anointed with oil, in the name of the Lord, he would answer the prayer of faith for me. I applied to him as an Elder of the church, and the Lord made good his word and raised me up. To-day I am a well woman. Praise His dear name, He can do all things.

MRS. ROBERT R. ROSS,
16 Fourth Street, Chelsea.

Dear Elder Raymond:—I should be a very ungrateful woman if I did not give God the glory in my testimony for my wonderful healing through the Lord Jesus Christ.

I have suffered very much this winter, having had two abscesses, heart, and liver trouble. Everything I ate soured on my stomach, and the gas distressed me beyond measure. With all the rest I

had nervous prostration, so bad it seemed as if I must scream at everything. Often I had to stand on my left foot the pain was so great in my right limb. I could not walk any distance from female weaknesses. The doctors advised me to go to the hospital, where an operation could be performed, saying it would take about six weeks, and I must be kept perfectly still, strapped down for fourteen days of that time, not moving hand or foot. Thanks to you and the Great Physician I am most blessedly healed. The six weeks are up to-day that they gave me for the operation, and I stand to-day a healed and saved woman without ever seeing the hospital.

As soon as I was healed I looked to the Great Physician to be my Saviour as well as my healer. Thanks be to God, that as you took my case in prayer to Him, dear Brother Raymond, the Lord most wonderfully heard and answered in my behalf and forgave my sins. Now I can believe God for everything. Blessed be His holy name. I know He hears and answers prayer, for He has heard and answered for my family. My husband is so kind. The children seem to try to do right. I can get along so much better with God to help me. I can walk all day now. My food does not distress me, the gases are all gone. I can lie on either side at night. I feel so thankful to God for His presence. May He continue to help you in your work. I trust I may at last see you waving your shining crown in glory, where sorrow never comes. May God bless you to multitudes of others is the prayer of

MRS. T. C. SADLER,
70 Spencer Ave., Chelsea.

MRS. CAROLINE PEACH, 85 Everett Ave., Chelsea, Mass., wishes to acknowledge that she has been completely cured of heart and stomach trouble of twenty-four years' standing, by Elder Raymond, through the prayer of faith.

13 Spencer Ave., Chelsea, Mass.

I have been troubled for twenty years with a chronic bladder and kidney disease. Have tried all kinds of remedies, but with no benefit. Went to the General Hospital and had four operations with only temporary relief. The 1st of January, 1890, the Lord graciously heard and answered the prayer of Sister Jennie Gold-

smith of Pictou, N. S., and I was healed. Not long since I had some symptoms return, and I began to dabble with medicine again until January, 1891, when I met with Elder Raymond, and he prayed with me and I am a well man. Praise the Lord. The devil gave me one severe test, but it was soon dispelled in answer to Elder Raymond's prayer. Glory to God.

JOHN RINES.

29 Washington Av.,
Chelsea, Mass., Aug. 27th, 1891.

Our Dear Brother, Elder Raymond:—We are taking this privilege to testify about the healing of my dear wife last Monday night. She was coming from Boston, in company with her sister and little Maggie; when the car reached that part of Broadway, between 4th and 5th Streets, she fainted away, but the neighbors all said that she had a shock of the palsy, as she was unable to use her left side, and her heart was beating very irregularly. We took her over to our dear brother Raymond, between 11 and 12 o'clock that night. Although he was in bed it did not take him long to get up, he anointed, and laying on hands, prayed with her. My wife did not think she would live till morning. We do thank the Lord and our dear brother, for raising her up in ten minutes. She did not want a doctor during the attack.

We remain yours, respected brother,
G. PERRY, AND MY WIFE, ELLEN PERRY.

The above persons are a precious Welsh family, who have been gloriously saved from Catholicism, and baptized into the Church of God by myself, except little Maggie.

W. G. R.

Chelsea, 1891.

I suffered many years with eczema. Tried various doctors, but they failed to cure me. After a while it grew so bad that it assumed the form of erysipelas. My face was swollen out of shape, and I was a great sufferer. I heard of Elder Raymond, and believing God was true to His promise in *James v: 14, 15*. "Is any sick among you; let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be

forgiven him." I went to him, and he anointed me with oil in the name of the Lord, and offered the prayer of faith, and I began to improve, and am now well. Praise the Lord that "He is the same yesterday, to-day and forever."

In the blessed Jesus, ADDIE SUMMERS.

Chelsea, 1891.

Dear Brother Raymond:—I am glad to testify to the healing power of Jesus Christ. I suffered nine years with throat and lung trouble, also other diseases. My throat was in constant pain, to say nothing of the other pains in my body. I was doctored by most all the physicians in Chelsea, and many noted ones in Boston—one being at the head of the General Hospital, but "was nothing bettered." One told me I had consumption, and if I did not have a change of climate I could not live but a few months. I heard of you dear Brother, and through your prayers have been healed body and soul, and I can say praise God for all his goodness to me. For over four months I have not taken one spoonful of medicine. Not only can I praise God that He has healed me through your prayers, but my husband has been healed of kidney trouble, and became a christian.

I think if any one has reason to be thankful that you were led to Chelsea, I have. Praise the Lord. I can say to all sick ones, take Christ for your healer, and you will find Him a never failing physician.

Your friend, MARY E. BRIGGS.

Chelsea, 1891.

I have suffered many years with heart trouble and dyspepsia. Have been under the doctor's treatment all the time, but found no relief. My wife was always anxious for fear I would drop dead, but God for Christ's sake had mercy on me and sent our beloved Brother Raymond here. I went to him, and through his prayers was healed body and soul. Christ has said "the prayer of faith shall save the sick and if they have committed sins it shall be forgiven them." I have been a christian eight years, but never knew what it was to be filled with the Spirit so to enjoy my religion—until I came under his teaching. My wife has been much benefited bodily and spiritually, and we are constantly rejoicing in the Lord. We can never forget thanking Him that He sent our

beloved brother here. May God keep him long with us, is our daily prayer, and may his strength be equal to the work, for it is great. Half of the good he has done, can never be told until we get into Heaven. God bless Brother Raymond, H. HANSON.

Chelsea, 1891.

Dear Brother Raymond:—For a long time I was very sick with asthma. Confined to my bed. Had three different physicians, but they failed to cure me.

Some two months ago I was told about your gift of healing, and praise the Lord, through your prayers was made whole.

Yours respectfully, ARTHUR J. BULFINCH.

Chelsea, Mass., April 24, 1891.

Dear Brother Raymond:—I take pleasure in giving a statement of what the Lord has done for my body, in answer to the prayer of faith, offered by you in my behalf. For years I had been very much troubled with bronchitis, and especially during the spring of the year, and had a continuous cough for about two years, previous to my going to you. Praise the Lord I did not go in vain, for I was cured at once, and now have no cough and my throat is stronger. I had heart trouble. Some times very severe attacks, but that was cured instantly so I give this testimony, and hope it will encourage other suffering humanity to seek the Lord by faith for the cure of bodily diseases. Thanking the Lord that He let me cross your path, and you for your kindness. I remain, yours truly,

MRS. J. S. EAGAR.

Chelsea, June 27, 1891,
156 Chester Ave.

Dear Brother:—I wanted to see you last evening, but as I failed I send you this. Mrs. Cudworth, the old lady whom you prayed with here is so anxious to see you, she fears to die, and O, if you could lead her to Jesus it would be so grand. I hope you can come to her soon. May the Lord strengthen you.

Yours in Jesus' love, A. E. SPRAGUE.

September 12, 1891.

ELDER RAYMOND,

Dear Brother :—I am glad of the privilege to give you my testimony of healing for your book, and also of the power of Jesus Christ to save the soul. I had serious difficulty with my throat and lungs and was under the care of several doctors, who failed to afford me any relief. I was unsaved and ignorant of the healing power in Jesus Christ. I came under your teachings. You anointed me with oil and with the laying on of hands, offered fervent prayer for me, and I was healed and gloriously saved. This was eight or nine months ago, and I have been healed ever since, and we've been a happy family. I have been baptised by yourself into the name of the Father, Son and Holy Ghost. I was compelled, previous to being healed, to rise and sit up for two or three hours at a time to get temporary relief. Thank God, I can sleep now, and I have been wonderfully drawn out to assist you in the laying on of hands and praying for the sick, and thank God I have seen some wonderful cases of healing. I can give God all the glory.

Ever your friend in Christ,

MRS. SADIE WAGNER.

156 Poplar St., Chelsea, Mass.

 149 A, Tremont St., Boston, July 6, 1891.

ELDER RAYMOND,

Dear Brother :—My wife, (of whom Mrs. Grindall has probably spoken to you,) wishes to see you. She has been in Marlboro two weeks but has returned and wishes to know when you will be at home, so that she can come over to see you; some afternoon will be better for her, as she wishes me to go with her, and I can leave better in the afternoon. Can she come Wednesday or Thursday?

Yours truly,

I. A. SALMON, D. D. S.

CHAPTER XIII.

A BRIEF OF THE WORK IN CHELSEA, BOSTON, AND SURROUNDINGS,
COMMENCING IN THE MONTH OF NOVEMBER, 1890.



ON Saturday, Nov. 8, 1890, I arrived at H. L. Hastings 13 George St., Chelsea, Mass., where I was warmly and cordially received, by the family and household, and was invited by the Woman's Christian Temperance Union, Sister Snow being President, to take charge of their meetings, which I did. The little Mission Building, was in readiness for me; we held from nine to ten meetings a week in this Hall, for upwards of five months; nearly every day of the week during these months the people came from all quarters, to the Library Room, to be healed and saved. Some days I would lay hands on about one hundred persons, and anoint and pray over them, many being instantaneously healed. The ears of some ten or fifteen mutes were opened, so that they could hear sounds distinctly, but the articulation was not perfectly developed, as the cases were not completed; they failing to follow it up.

A MODERN MIRACLE.

One deaf lady came for healing, who was born earless on the right side, there being no opening. I anointed her ear in the name of the Lord, and put oil on the side where there was no ear, and prayed for her, when she could hear distinctly on the side where there was no ear. She testified, two or three times, of her healing in the meetings. I tested the ear, by closing up the left ear, and she could hear every thing I said, distinctly, and yet I could see no opening whatever. This occurred before a full audience, in the Hall. I believe there were from one hundred and fifty, to two

hundred deaf ears opened, so that many of them could hear the ticking of a watch. Some of whom had been deaf, ten, twenty, thirty, and forty years. To God be all the glory! *Isa. xxxv: 3, 4, 5, 6.* "Strengthen ye the weak hands, and confirm the feeble knees. Say to them, that are of a fearful heart, be strong, fear not: behold your God will come with vengeance. Even God, with a recompense; he will come, and save you. Then the eyes of the blind shall be opened, and the ears of the deaf, shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing." Hallelujah to the Lamb! Quite a number of blind people received their sight; but the healing of that class of people has not been quite as marked as the deaf. Quite a number of cancer cases have been healed, although the victory has not been quite as clear, as in some other cities. We have had some marvelous cases of asthma consumption, and the healing was very quick, and satisfactory so far as I have learned. Rheumatic cases have been numerous, and many persons are rejoicing to-day over a glorious victory. Blood poison, and impure blood, and these count up into the thousands, are healed on the promise given in *Joel iii: 21.* "For I will cleanse their blood, that I have not cleansed: for the Lord dwelleth in Zion." Heart disease has been regulated in a few moments, under the power of God. Epileptic fits are cured by the casting out of devils; the devils are located usually just below the liver and stomach, and run up to the head and throw some of the machinery out of order, and over the person goes into convulsions.

Female troubles have been healed by the hundreds; all have received the healing, by faith through Jesus Christ, and are now up and active around their own houses, and I believe that all, who have been healed, have been drawn nearer to Christ, made more joyful and happy; but the great trouble with most is, they are unwilling to testify before the public, and lose many of the blessings that otherwise would follow. I have baptized upwards of sixty, up to July 19th, 1891. I believe that in Chelsea, and the surrounding cities, not less than between three and four hundred have been saved, and some miraculously saved. The Lord has drawn people from the Rocky Mountains, California, Colorado, Mexico, Kansas, Illinois, Michigan, Pennsylvania, New York, Maryland, New Jersey, Vermont, and all of the New England States; and some from the Southern States, Canada or the Prov-

ince of Nova Scotia, Jamaica, and quite a number from the Old World. Over these we have prayed, either for healing, or salvation, or both, and I have immersed two from Wales, also one from Africa.

MY BIRTHDAY.

July 4th, 1891, was my seventy-second birthday. I worked at my book, in the forenoon, and was invited over to Brother Clows, East Boston, in the afternoon. On arriving, I found quite a number of the faith-people there, after singing and prayers, we were treated to ice cream, and other luxuries. Brother Clows came into the parlor with his smiling face and said, "Brother Raymond isn't this your birthday?" I responded "yes." He said, "in behalf of the workers I present you an offering of thirty-seven dollars toward the publication of your book. Instead of making a speech, — believing it came from the Lord, in answer to prayer, I fell down on my knees to thank God for the offering, and ask the blessing of the Lord upon the dear saints, who had responded to his call.

It was followed by devotional services until supper, after which Brother Nathaniel Hines expressed a desire to be baptized; it being my birthday, I encouraged it, and about sundown I immersed him in the name of the Father, Son, and Holy Ghost in Mystic River, East Boston. After pouring oil on his head, and the laying on of hands, he was set apart as an Elder, in the Church of God, and with authority to preach the full gospel, and to heal the sick, by faith, in the name of Jesus Christ.

I believe that Sister Hastings, in opening her house, and entertaining the vast company in their large Library Room for months, did much to advance the work of faith-healing, and salvation. I enjoyed her hospitality, smiles, kind words, and most of all, her prayers, for months. Sister Snow was intimately associated with her, for five months, or during the work in her house, and God only knows the valuable service she rendered to the sick and afflicted. I look upon her as a very intelligent and estimable christian lady. Sister Curtis labored in this work very intimately, and efficiently for eight months, until she went to her summer rest, and the Lord only knows how many souls she led to Christ in our Mission, and also at the Soldiers' Home on the hill; she was wonderfully healed

of the Lord, and I look upon her as an intelligent, zealous christian, capable of preaching the gospel in any city, and not one unpleasant word was uttered during all this time to my knowledge. To God be all the glory.

Sister Munder, and Sister Clark, labored some portion of this time acceptably with the people. God, certainly, will reward them for what they have done for the Master. Others rendered valuable service. Sister E. L. Bidwell, of Manchester, Conn., put in about two weeks of very valuable service for the Lord Jesus. I wish to express my heartfelt gratitude to Sister Newcomb for her untiring efforts to aid me in getting my book before the public, and using her pen and intelligence in correcting my manuscripts, and to Brother Newcomb for consenting to the same. And I cannot, with words, express my appreciation of H. L. Hastings for his christian patience and forbearance with me, and the afflicted people. I was in the Library Room, during the time of casting out devils, right under his study. His wife would ask, "Does Elder Raymond's prayers disturb you?" when he would reply, "Sometimes they divert my attention, but let him pray; had I plenty of money I would hire some one to pray all the time in my house, for the good work to prosper." People coming from miles around to be prayed for, sometimes as many as fifty or sixty—numbers would frequently have to tarry, until two and three o'clock in the afternoon, and even at times to the lighting of the evening lamp; while the coming, several times commenced, as early as five and six in the morning. I was so absorbed in my work during some of these pressures, that I did not partake of breakfast until four P. M., and Brother Hastings would say to his wife, "Hattie, you must make soup for the people, or they will faint before reaching home," and our Sister was more than ready to fulfil his suggestions. I look upon him as a great man intellectually, morally, and religiously. When presiding in his family, he reminds me of Abraham, Isaac, and Jacob. One is impressed of this truth, in his family devotions! All sing their religion, as well as pray it. Any one wishing helps against infidelity, or desiring bibles, would do well to send to his Scriptural Tract Repository, 47 Cornhill, Boston. Bro. Hastings has the largest private library I ever saw. I remained in the family of Brother Hastings until the confinement of a lady required my room, when I was given a very pleasant, commodious one, in the quiet home of Mrs. Kimball, widow of the

late Professor Kimball, and who, up to the time of his death, was superintendent of the public schools in Chelsea. Her many kind, encouraging words, and generousities extended, will not be forgotten. Her daughter is the wife of the Rev. Mr. Osgood, a highly educated and zealous minister in the Methodist denomination, and in whose welfare I am specially interested. I could also speak of many privileges, and favors, received from the family of Brother and Sister Huntley; the testimony of the healing of Brother H——, who was raised right out of the jaws of death, will be found in my book. The Lord bless the entire family. I highly esteem the family of brother Porter; in his house we had some precious meetings, when his commodious parlor would be packed to its utmost capacity, compelling many to remain in the hall. His lovely little daughter was healed, under my hands, of scarlet fever in its worst phases, the account of which will be found elsewhere in my book. For months he was quite an active worker, and took me two or three times to Worcester and other places to visit the sick, bearing all expenses; some think him too generous. I think him a little too much trameled with the world, to make progress in the higher life. I feel constrained, from a flow of gratitude, to speak of Elder Clows and his family. In the commencement of my meetings I spoke to Elder Davis to find a place for the accommodation of those who wished immersion, when he saw Mrs. Clows, of East Boston, and just across the bridge from Chelsea, who gave her permission, but said, "I don't know how my husband will take to it, as he is an infidel"; he had been such, for forty years—was a man of the world, but having been afflicted with rheumatism for more than a year, to the extent, that his wife was obliged to assist him in dressing and undressing. One day he said to her, "I believe I will go over and see that Doctor in Chelsea, for they say he cures everything." He did come, and was healed in five minutes, by faith, in the name of Jesus Christ, and remains healed, having also gained in flesh twenty-five pounds. Sixty or seventy, that have been immersed, have been accommodated at his house, himself, wife, brother and son were of the number.

Soon after his conversion, he started a mission in his house, and is now building a room underneath for Faith Mission purposes. Brother Davis referred to, is the Rev. Davis arrested and imprisoned for one year, for preaching Christ's gospel on Boston Common. At his home, we held several meetings of considerable

interest. I look upon him as a man of rare intellectual attainments, and if he don't succeed in his labors — in my judgment, it is, that he does not concentrate. His wife has rare literary attainments, and very kindly offered to assist me in preparing my manuscripts for the press. She worked acceptably, with the other sisters, until the extremely cold weather of winter; she visited with me in Boston one of the finest families I have met there, that of Mr. Cook (fur dealer). . . . My teeth bothered me much in public speaking, and I prayed to the Lord that he would change my gums to suit my teeth, or give me a new set of teeth. Dr. Carlton, a noted dentist of Broadway, came to hear me several times, and observing my embarrassment, sent me word, through Mr. Sanford, a converted policeman, that he wished to present me with a set of teeth, which he did, and they fit me the best of any that I have worn for twenty-five years. Though an unconverted man, he has made a noble offering to one of God's servants, and I believe they were cheerfully given. (I lost my teeth early through salivation from calomel.) My prayer is, that God would bless him and his dear family, and bring them all into his kingdom. After being under fire of the enemy for several weeks, he gave me great encouragement a few days since, when he said "Elder Raymond, I believe you are doing more good in this city than all the churches in Chelsea." This brother Sanford accompanied me once to New Hampshire, twenty miles beyond Concord, to visit a sick lady, and has been an active advocate of the faith work ever since, himself and family, have each been quickly healed of serious maladies, and his wife and little daughter have been immersed in the Mystic River, East Boston. Elder Frazer is one of the financial committee, he and wife have been immersed, and contributed liberally to the Mission.

Elder Hyde, has been passing through severe trials in the death of his wife,—and the breaking up of his happy family; he is a very active, zealous brother. The testimony of his wife will be found in my book. Elder Smith was wonderfully healed, his voice restored, his countenance changed, and his entire life, fully surrendered to the Lord; he will make a staunch worker for the Lord. Sister Steel, who delighted the audiences for months with her voice, and as pianist, was miraculously healed of epileptic devils, as her testimony will show. She is the daughter of Brother Clark, who took a very active part for five months in the mission,

thanking God for sending Elder Raymond to Chelsea, and for the blessings he had received in his own soul, and for bringing his family into salvation, and health. I think he made a mistake in withdrawing from the Mission, because he could not acquiesce in the manner in which I called my official workers. I have great regard for Brother Gibbons and his family; he is a Deacon in the First Congregational Church. I immersed him and wife in the Mystic River, and ordained him for the gospel work. Brother Green has come out more recently, but is a very zealous worker, and his little daughter presides at the piano in our Mission. May God bless Brother and Sister Newcomb for supplying the mission with their fine-toned piano. Brother Sprague, Brother Staples and Brother Brewer, also Brother Reslals, have added to the advancement of the Mission, and scores of others, of whom I have not time to make mention.

ADVANCED POSITION.

I take the position in my book, that the gospel of Jesus Christ, through the power of the Holy Ghost, can reproduce itself, in every particular that is necessary, to advance the Church of God. If we have an accurate negative, in the hands of a perfect artist, we have a more perfectly developed picture, every time, than the negative. As proof of this see *John* xiv: 12. "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these, shall he do; because I go unto my Father."

I wish to call your attention to Christ's baptism. Look at the negative, *Matt.* iii, 13-7: "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him, but John forbade him, saying I have need to be baptized of thee, and comest *thou* to me? And Jesus answering, said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: And lo, a voice from heaven, saying, this is my beloved son, in whom I am well pleased." Christ was filled to overflowing with the Holy Ghost immediately after coming out of the water. This represented his death, burial, and resurrection. Can this be reproduced? As proof, read *Acts* ii: 38: "Then

Peter said unto them, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Read *Acts* xix, 5-6. "When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them and they spake with tongues and prophesied. And all the men were about twelve. *Acts* v:30-32: "The God of our fathers, raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also, the Holy Ghost, whom God hath given to them that obey him."

I believe that the same power can be reproduced on them that are immersed in the name of the Father, Son and Holy Ghost, other things being equal. I wish to call your attention to the manner in which the Saviour called his disciples. Look at the negative, *Matt.* iv:18-22: "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew, his brother, casting a net into the sea. For they were fishers. And he saith unto them, Follow me and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship, with Zebedee, their father, mending their nets, and he called them. And they immediately left the ship and their father and followed him."

In a similar manner he called the twelve. Notice their occupation and their willingness to obey: they left all, and followed him. They were considered illiterate men. Jesus himself was a carpenter. All the theological training that Jesus had, was in the Temple at Jerusalem, for a few hours, with the Doctors of Divinity. Look at the negative. There certainly was a mistake then, or there is a mistake being made now. Perhaps my readers can determine that, without my enlarging upon it. What we need now is men given, up to the work, being filled with the Holy Ghost, and having the unction in them. Look at the negative in Faith-Healing—working miracles, raising the dead, casting out devils, etc. The negatives are too numerous for me to reproduce them in my book. Examine each, and see if a flaw can be found in any one of them; if not, we are compelled to believe that they can reproduce themselves, if the operator be imbued with Power from on High.

Look at the negative, of the resurrection of Jesus Christ from the grave. This truth lies at the foundation of every Christian's hope. As proof, look at 1st *Cor.*, xv: 12-20. "Now if Christ he preached that he rose from the dead, how say some among you that there is no resurrection of the dead. But if there be no resurrection of the dead, then is Christ not risen? And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God, that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now, is Christ risen from the dead, and become the first fruits of them that slept." I believe that Christ is now the resurrection. See *John* xi: 23-27: "Jesus saith unto her, thy brother shall rise again." Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die." Believest thou this? She saith unto him, yea, Lord; I believe that thou art the Christ, the son of God, which should come into the world. *Acts* ix, 40-43: "But Peter put them all forth and kneeled down and prayed; and turning him to the body said, "Tabitha arise." And she opened her eyes, and when she saw Peter, she sat up and he gave her his hand, and lifted her up, and when he had called the saints and widows he presented her alive."

July, 1891.

A short summary review of my eight years' labor, which commenced in Washington, D. C. I shall never know in this life, the result of them, while there, as to have kept a journal with my limited means, would have been simply impossible, while hundreds were coming — some perhaps, thousands of miles away; but I know of many, who are still living epistles that were healed, and saved under my hands. Two years of that time, I was associate pastor with Dr. Lodge, a Baptist minister, and whom I loved, and

considered the best sermonizer in the City. In Baltimore, a city of five or six hundred thousand inhabitants, and many hundred churches, I only had the privilege out of this number, of preaching the full gospel in eight or nine of them, which, with the exception of one or two, were Methodists, and some of them I occupied from one to two months, to overflowing houses. I also established two Faith Homes, one on North Stricker street, and one on Myrtle Avenue, which were large three and four story brick buildings, called Beulah Land Faith Home. Many of the afflicted from north, east, south, and west, will not cease to thank God, for the blessings they there received. Over one hundred were immersed, and many as they came up out of the water, were gloriously healed. One branch of this work extended along down the eastern shore, to Deal's Island, and Dame's Quarters, where I had a glorious revival in the Methodist Church; here, I baptized Brother George McDorman, with three or four more; also ordained Brother McDorman. At Sharpstown, Md., I held a meeting in a large Methodist house; here, also were overflowing audiences, and where sister Owens, was miraculously raised from the last stages of consumption. I held a glorious meeting across the river, in the Wakefield Methodist Church. I also held meetings, in two other Methodist Churches, not far from Laurel, Del., quite a number were instantaneously healed, and saved. In Laurel, I held a meeting of ten or fifteen days, in a large Methodist Church which was crowded and packed to its utmost capacity, and where the full gospel was preached, and it will be known in the last day, the glorious results of that meeting. In Vienna, another point on the eastern shore, where I held a ten days' meeting in a large Hall, thirty-nine were gloriously saved. The churches, were withheld from me, with the exception of the Baptist Church. At Crocher's Ferry, I had a church and grove meeting, and many were saved. I will speak of the healing of Mr. Bramble a wealthy farmer, who had the shaking palsy, and many skeptical people came miles to know the truth of it. I immersed in the river sixty-seven, as the result of that meeting. In Newmarket I held meetings in the large Methodist Church, and the minister, sat under my teachings; this meeting was injured from irreligious people controlling it. I received many favors, from the Johnson line of steamers. Mr. Johnson is a brother of the Johnson family in Washington, who have shown me many courtesies and hospitalities. I also

received like favors and passes on the Maryland line of steamers, through Mr. Ensign, the President. In Elmira, N. Y., I put in two weeks' labor, holding my services in parlors, and baptized three, in the Chamung river. I also held meetings at Cole's Creek, Farmers' Valley, McKeen Co., Penn. I held meetings in one of the churches and baptized three in Cole's Creek. At Anning's Creek I occupied the Baptist Church, the minister and family being present. At Mount Jewett 2,200 feet above the level of the sea, and near the famous Kinso Bridge, I held meetings in a Swedish Church, and baptized upwards of thirty. Brother Smith, was also set apart for the gospel ministry. My son, Elder E. L. Raymond, who has been miraculously healed of several physical troubles, is Pastor of the Church of God there. His wife, Rean, was also healed of asthma consumption, while in its last stages. In Warren, Warren Co., Pa., I held a meeting in Brother Cole's house. My son Edwin was with me; we had a short meeting of considerable interest. I baptized ten, in the Alleghany River, in which river I had previously assisted in baptizing two hundred Indians, as the result of special meetings. In Jamestown, Chautauqua Co., N. Y., I preached the gospel for several weeks to that city which contains upwards of thirty thousand people, quite a percentage being Swedes. Here I baptized upwards of thirty. Some very remarkable cases of casting out devils, occurred during these meetings. My son was with me, and we held meetings in several Halls, and in the Congregationalist Church. I held a few meetings in the Congregationalist Church in Frewsburg. Time and eternity will reveal the results of these labors. In Gloversville, N. Y., I labored a few days in private families. Sister Vanhorn who was fatally diseased, was raised up, and is still (so far as I know,) in comfortable health. In Northville, N. Y., I held meetings in a large Hall for two weeks or more. The ears of three mutes were opened so that they could hear sounds, although they could not comprehend language, until I anointed their tongues, when they could repeat after me, the Lord's Prayer and many other words. I wish to express my gratitude to Sister Lewis and daughter for the kindness and hospitalities I received during the meetings. I held several meetings in Lansingburgh, Troy, Waterford and Cohoes, also in Albany, N. Y., and preached in some of the churches; in Troy, we occupied the City Hall, but our principal place of holding meetings was sister Musgrove's Faith Rooms, 42 Fifth Avenue

Lansingburgh, N. Y., I baptized thirty-three in the Hudson River. Some of the cases of healing, will be found recorded on another page, also extracts, from letters written by Estell Lucie, a young Catholic girl, who was raised, and gloriously saved, then baptized. Sister Musgrove, is doing a grand work in these cities, so far as she is able to reach them. Mrs. Mary Goldsmith, my daughter, may be reached through this Home. She was miraculously healed, about four years ago, at my Faith Home in Baltimore, of very weak eyes, cancer, heart, stomach, liver and kidney troubles, having the malaria through her entire system, which the doctors decided must prove fatal. She is now a well woman, and right in the line of my work; her vision, is perfectly clear, being able to read the finest print, in a dim light. Her mission is from New York to Buffalo, her husband Captain Ira Goldsmith, running several boats between these two points. She may be corresponded with, from Buffalo, N. Y., in care Canal Collector, boat Jehovah, Raphi, or Beulah Land.

From Troy, I made two trips to Vermont to see a lady dying of cancer, and stopped with a wealthy farmer named Wescott, in Fair Haven; through the daughter, I was introduced to Elder Walker, a Baptist minister, who was a professional Bible-reader, and Pastor of the Baptist church. He quite reluctantly gave me permission to preach in it that night, which I did, then leaving the desk I gave a sketch of my physical healing which created a good deal of uneasiness, with the Pastor and church people, and I have since learned, through friends in New York City, that he regretted letting me into his desk. Perhaps it would have been better for me, had I never met him, but I have asked God to forgive his unchristian criticisms on my work. I wish to express my heartfelt thanks to the dear family (Mr. Wescott's) with whom I stopped, for their many courtesies and kindnesses extended to me. One of the privileges extended, was the offer of his beautiful camp-grounds on which to hold a faith-cure meeting, with the assurance of his being at my right hand. I regard him as the most intelligent farmer I ever met, which his large farm of four or five hundred acres, fine dairy, rare stock, choice Italian bees, etc., demonstrated for themselves, and his several carriages conveying his own family and household, to and from my night service, served to betoken his very kind and generous nature; and my prayer to God for them has since ever been, that he would save the entire family.

In Brooklyn, N. Y., I held parlor meetings. Dr. Sheperd, a practicing physician, through his wife, opened his large and commodious parlors for Faith meetings for several weeks; some were healed, quite a number religiously blessed, and a few saved. Thanks be to God, for the favors shown by this dear family. We attended every week Dr. Simpson's Faith meetings; he then had power with God and man, and many were healed under his hands; but since then, I think he has gone back, from the simplicity of faith, by once more seeking alliance with the churches, and I do not believe, while so retrograding, he will ever again redeem it. It is like going back to Egypt. We are too near the coming of Christ to retrograde. I think no man can prosper spiritually, who privately slanders, or misrepresents, one of God's chosen servants. I wrote a long letter to Dr. Simpson, which was written with many tears, and considerable expense, hoping to harmonize our religious views, yet my brother never showed the courtesy to even reply to, or answer it; but I believe that I have from my heart forgiven him. Our correspondence will be found in another part of this book. * * Before leaving Brooklyn, I held services in a few Churches and Halls, beside the parlor meetings mentioned. But the principal part of my work was at Erie Basin, among the boatmen, who wintered there.

I do not forget a Brother Smith, one very active among the Holiness people, and who rendered me valuable services. He was a member of the Schofield Baptist Church, occasionally holding holiness meetings in it, a few of which, I attended. I would also mention two Sister Williams, and a Sister Martin, who were intellectual, efficient workers.

In Jersey City I saw the power of God wonderfully displayed, in the healing of the body, and in the salvation of souls, and as the fruit of my labors there, in Bayonne, Hoboken, and New York Cities, I immersed one hundred and thirty-five. My book will tell some of the fruits of my labors while there.

Between three and four years ago, I labored in Springfield, and other cities in Massachusetts, stopping at the Faith Home in charge of Sisters Orpha, and Rosa Ressen, in Springfield. Particulars of which will be found on another page.

CHAPTER XIV.

A FEW EXTRACTS FROM LETTERS, FROM CORRESPONDENTS IN DIFFERENT PARTS OF THE UNITED STATES, SHOWING SOMETHING OF THE MAGNITUDE OF MY WORK, ALTHOUGH TIME AND SPACE WILL NOT PERMIT ME TO NOTICE ONE IN A HUNDRED.

Lynn, Mass., June 22, 1891.
37 Lillian Ave.

Elder Raymond:—I would like to add my testimony to others, of the power of God to heal the body in answer to prayer.

I was a great sufferer with my head for eleven years, which caused me to lose sight of one eye, and injure the other. For over a year I could not see to read or write. I consulted two of the best doctors in Boston and they treated me, but I grew no better.

During the winter I was led to attend your meetings, and you prayed with me, anointing my eyes with oil. In a short time my eye sight returned to me, and I could read and sew by daylight, or in the evening with an artificial light, as well as ever.

Now it has been some six months, and they remain well. All glory to God who has given you power to heal as the disciples of old had, when Christ was upon the earth. Bless His dear name. He is the same yesterday, to-day, and forever.

In Christ, MRS. A. L. MOSHERE.

Brighton, Mass., July 15, 1891.

Dear Sir:—I feel moved of the Lord to give you my testimony of healing. I had a painful tumor on my arm, and at times it troubled me very much. I heard of Elder Raymond, and the wonderful cures that had been wrought in the name of Jesus. I

went to Chelsea, to see and hear him, and after seeing the wonderful cures he wrought through the power of the Holy Ghost, I was convinced that he was a man of God, sent out to do His work. A short time after, I went again. I consented to be anointed, and prayed for. After the anointing and prayer, I was cured at once. I also had other troubles of a serious nature, and they were removed through the same channel as the tumor. I would advise the afflicted ones to go to Elder Raymond, rather than to go to physicians, for he seeks the salvation of the soul as well as the healing of the body, and I know I have been brought closer to Christ since coming under his hands.

Any one wishing to write or talk with me will find my address,
 MRS. WALTER M. PEACH,
 Corner Washington St. and Harvard Place.

17 Tremont St., Boston, July, 1891.

I would like to testify to what the Lord has done for me through Elder Raymond's prayers. I was sick four years with bronchitis, and asthma. Had a terrible cough and sometimes raised blood. Confined to the bed weeks at a time. When at my very best was not able to do much work.

I tried all kinds of treatments, and one doctor gave me up to die. Elder Raymond came and prayed with me when I was sick in bed. I gave up my medicine, and began to improve, and now am pretty well. I can do quite an amount of work, but am not very strong. I have had my appetite restored to me, so expect to grow stronger every day.

All glory to God, for answered prayer.

MRS. ABBIE COHOON.

Manchester, Conn., June 24, 1891.

I feel like praising God all the time for what he has done for me. He has brought me out of darkness into His marvelous light. Through the prayers and healing power of Elder Raymond I have been healed soul, and body. Praise His holy name. I went to Chelsea some two months ago depending upon doctors for help, and was expecting to have an operation performed, but the Lord directed me to the meetings held in Hawthorne Hall, and in two

weeks I had the assurance I was healed. I have been afflicted since I was eleven years old, with what was called a light form of epilepsy. Have had the most skilful physicians, "but nothing bettered." Sometimes have had eleven attacks in a day. For the last three years have not had as many, only they occurred every week. Before I went to Chelsea, I had them most of the time. Now I do not take medicine because Christ is my healer for all ailments. "He forgiveth all our iniquities, and healeth all our diseases." He says "according to thy faith so be it done unto thee." With my healing He gave me a special baptism of the Spirit and I have come into a life of rest. For the last two months I have had a blessed experience. Praise the Lord! I was sprinkled some six years ago, and united with the Congregationalist church. After becoming so conformed to His will I felt I must be immersed. I was suffering with a severe cold, and my friends opposed me, saying "wait until warmer weather," but I said "the Lord's will be done." He soon opened the way and I was immersed in the river in East Boston by Elder Raymond, May 7, 1891. I received a wonderful blessing, and my cold was much better from that time. The next morning the first passage my eye lighted on was, "There is one God, one faith, and one baptism," and it satisfied me. It is my prayer that this testimony may be blest to every sick body, and dissatisfied heart, who reads it, and they may be led to say "Where Thou dost lead I will follow"—God has all the glory.

MRS. E. L. BIDWELL.

East Boston, April 21, 1891.

ELDER RAYMOND,

Dear Sir:—I am only too glad to tell what the dear Lord has done for me in restoring my health and saving my soul. I had for more than a year been crippled with rheumatism, which made it impossible for me to dress myself without help. The only way I could get out of bed a good part of the time was on my hands and knees. I also had a heart trouble, so badly that my wife could sit and see the motion of my clothes as it would palpitate. I did not believe in a God. Had no regard for the Sabbath, never attending church. Spent a great part of Sabbath evenings playing games with an infidel friend. I doubted there was any being who had much ability to do anything. I could get no help from the

doctors, and some one asked me to go to Elder Raymond's mission. I went without any belief in it, but when I saw others go and sit down in the chairs to be prayed for, I went. Did not have a particle of faith. You prayed for me, anointing with oil. When I arose from the chair I was surprised to find my lameness gone. You invited me to call on you at Rev. Mr. Hastings'. In a few days I went to the house and you prayed for the heart trouble, and that was healed, and I began to see there was a higher power than man. I soon began to see what a sinner I had been, and my lost condition without Christ, who had so wonderfully healed my body, in answer to the prayer of faith. I commenced to seek salvation, but had to have many battles with Satan before I got the victory. God being the stronger, He rebuked Satan, and forgave my sins, and peace and joy came into my heart, and there was a greater miracle performed in my soul than in my body—and bless His dear name He has all the glory. I do praise the Lord that after forty-five years of worldliness, tobacco using, and love of strong drink, and card playing, I have been wonderfully delivered, and have no joy so great as preaching Christ unto others who are under the same curse. My son has also been cured from a bad sore throat by the prayer of faith you offered for him.

I want to say right here in praise to His dear name, that I have opened a mission in my house, 49 Condor Street, East Boston, where many souls have found Jesus, some calling themselves infidels, and believe many more will come into the light. Some have been healed there. I was baptized by you, and my house has ever been open to accommodate all who wished to be baptized, as it is close by the river. I do praise the dear Lord that he is true to His promises, which are "yea and amen." I also thank God that He ever sent you here, for I might still be a crippled unsaved man, to say nothing of the blessings my family have received spiritually and physically.

Yours in Christ,

B. FRANKLIN CLOWS.

Since writing the above I have been thrown across a stove and badly injured, also thrown from a carriage, and had my face and hand badly cut. Laid insensible for awhile, was sick in bed for awhile, but had no physican. Friends who were alarmed plead in vain for a doctor. I knew what God had done once He was able to do again through your prayers. I fulfilled the conditions in having hands laid upon me, and being anointed with oil and the

prayer of faith offered by you, bless His dear name, I am a well man, through Christ Jesus. May God use you for the salvation of many others, soul and body, is my prayer. B. F. C.

With a heart full of thanksgiving for what God has done for me through Brother Raymond, I will add my testimony to others. I was troubled with water on the knee joint four years. Had two operations performed at the City Hospital, where I remained two weeks. Suffered so intensely at one time did not sleep for three nights. Was sick on my back at home for six months. Could not walk. Some one told me about Elder Raymond and his faith healing, and I was led to have him pray with me, anointing me with oil. My knee began to improve and now is nearly well. I long had felt the need of being a christian, but did not want to give up my bad habits, but my gratitude to God was so great for the healing that I have surrendered all to Christ, and have no desire for the wicked things of the past. Praise the Lord for a healed body and saved soul.

JOHN A. HILL, JR., Boston.

27 Meridian Street, Melrose.

I have suffered for years with a complication of diseases. Have been treated by a number of physicians, who all failed to effect any cure. They would relieve me for a short time, then I would be worse than ever.

I had begun to feel very much discouraged when I heard of Elder Raymond. I made a great effort to go to Chelsea to have him pray with me. I went on a Monday the first time, and for a number of days did not feel any better, and was determined not to give it up without another trial, so went again the next Monday. That day I came home feeling a little better, that continued a couple of days, then was quite sick again until Friday morning, when I was entirely discouraged.

About ten o'clock a voice said to me, "You are healed, get up and go to work," which was repeated three times. I did as I was bidden, dressed myself, ate my breakfast, and went to house cleaning, washing paint, etc. I have continued doing all my work since, which is five weeks ago last Friday. I had not been

able to do anything, not as much as sweep the kitchen floor for eighteen months. I think it is wonderful, and my heart is one song of praise to God that He answered Elder Raymond's prayers in the healing of my body. All glory to God.

MRS. CATHERINE VICKERY.

MR. RAYMOND,

Dear Sir:—I have been troubled with a bad cough and for over a year with pains in my chest. A little exertion would cause me to cough violently, but God, through you, has healed me from that terrible cough. To His name be the praise.

MRS. E. M. YOUNG,
92 Broadway, Somerville, Mass.

For a number of years have had trouble with my eyes caused by scrofula. A year ago last fall they were so bad it tired them to look at anything. There was a thick red spot on the white of one eye. I was treated for them four months, and they were better. Last December the trouble returned, and I was about to go to the doctor again when I was led to attend Elder Raymond's meetings in Chelsea. I had no faith in being healed by prayer, and was not even willing to be prayed with. After seeing and hearing what God had, and was doing for others, I was led to the place where I was willing to be healed by the Great Physician. I praise the Lord, for I have received a great blessing. Two weeks after I was prayed with, the tired feeling from which I had suffered so long left me. In a short time the redness in my eye all disappeared. The other eye I had not been able to see out of for over nine years. I can see now, and it is slowly getting like the other. Four and a half years I was doctored for my ears, and catarrh. It seemed almost impossible to clear my head mornings, it was in such a condition. The next morning after I was prayed with, it was worse than ever. The discharge that fell into my throat mornings was so much, and so offensive, that sometimes I would vomit up my food while eating. That is gone. Not once since, being troubled while eating. One ear I had not heard out of for three years. The hearing is slowly returning. If I went out in the wind, or held my head down a little while, could not hear at all. The past winter have been out all kinds of weather, and

have not had that stuffed feeling but once, then only slightly. Never went through a winter so free from colds, or felt so well at last. Praise the Lord, I believe I shall soon see the work perfected, all in answer to the prayer of faith.

Yours in Jesus,

LILLIAN M. COMEE,

Somerville, Mass.

20 Ferry Street, Everett, Mass., April 22, 1891.

Elder Raymond:—I had been troubled with catarrh for over five years when I heard of you and your work of healing by faith. I had used medicine when I lived in Nova Scotia and after I came to Boston, but received no lasting benefit. After you prayed for my healing I came home and laid aside the medicine. The second time you prayed for me I *threw away* the medicine, and with God's help, will never touch it again. I am perfectly healed, and if I had time would tell you more about it.

Yours truly,

MRS. SARAH H. HUTCHINSON.

Cambridgeport, May, 1891.

I give this testimony for the glory of God. About a year ago I had overworked, and was taken down with grippe, then pneumonia followed, which left me very much out of health. When able to go out, I heard about Elder Raymond's meetings in Chelsea, so came over and attended one. I had long wanted to do special work for the Master, but felt the need of a baptism of the Spirit. I went up to Rev. H. L. Hastings' house and had Elder Raymond anoint me, and pray that I might be fitted for special service. When he did, I was wholly restored to health, and received a special baptism of the Spirit, which I so much desired.

I waited before the Lord for the right leadings, and He led me to work among the many gypsies camped around the different cities. They receive me gladly, and are ready to listen to all the teachings of the blessed Word, and like to have me pray with them. Within the past five weeks God has given me seven souls, one over seventy years old. Many more are interested — and with His help I expect to see them saved. My heart is one song of praise that my feet were "guided" to Brother Raymond. "Praise the Lord, O my soul, and all that is within me praise His great and holy name."

In Jesus,

WALTER C. SMITH.

East Boston, April 15, 1891.

Dear Brother Raymond:—I am only too glad to add my testimony to those you have already. I was born thirty-six years ago totally blind, and remained so until two years old, when my sight began to come gradually to one half of the left eye. I have always been obliged to use glasses, or shade one corner of the eye to read. I had not heard anything in my left ear for fifteen years. One of the best physicians in Boston pronounced it incurable. My attention was called to your faith healing about two months ago. I came to you and was anointed and prayed with, and now I am able to read without glasses with my left eye, and the sight is returning to the other, so now I can distinguish objects and colors, and the double cataract which caused my blindness is fast decreasing. I can hear a clock tick with my left ear. I feel that I can praise God for using you as an instrument in His hands, in restoring my eyesight and hearing.

Yours truly,

S. P. SAMPSON.

Somerville, Mass., May 11, 1891.

ELDER RAYMOND,

My Dear Brother in Christ:—Do you remember the young lady who came to you five nights ago to-day with Mrs. Champney, who had been prayed with by you and others in Cambridge, whom the devil had so buffeted?

I feel that for the glory of God I want to bear witness to you, and to dear sisters Snow and Hastings, that the dear Lord has blessedly answered the prayer of faith for me.

The healing has come gradually, with many temptations from which thus far the Lord has delivered me, and has surely answered your prayer in unmasking Satan to me, He comes even now telling me it will not last long, etc., but he is a conquered foe, and "Jesus came to destroy the works of the devil."

I thank God for leading me to you, and the dear sisters mentioned. I pray that you may be a blessing to a great many others, as God has made you to me.

I wished to come and see you again, but the Lord closed the way, and has been teaching me far more precious lessons than I could have been learned in an instantaneous healing.

Asking you to pray for me as the Lord leads, and praising
 God for the ministry He has given you, I remain
 Your Sister in Christ,

SARAH E. CORLISS.

ELDER RAYMOND,

Dear Sir: — I would like to add my testimony of God's healing me in answer to your prayer of faith. My nervous system had been in such a terrible condition for seven or eight years, that I had very little control over my limbs. Was fearful of St. Vitus' dance. Doctors said I must not go to church, neither sew or read much. After seeing your power, and the miracles you wrought, I had you pray with me, and God has healed me wholly in answer to those prayers.

I can do any kind of hard work, sew and read as I please. I attend church and sit as quietly as any one, and enjoy the sermon.

God has all the glory. May He bless and strengthen you in your work, and spare you long years to do His will.

Yours in Christ,

MRS. S. C. RANDING,
 30 Lillian Ave., Lynn, Mass.

In 1876, I was terribly injured by falling down stairs and striking on my right side, which brought on a miscarriage and misplacement. Dr. Cook, of Pictou, was called and said it would prove fatal. He treated me three years, but did not cure. After he left Dr. Kirkwood treated me seven years. I had a large caloused lump in my side, and he said the stomach was decayed. The only way I received my food was through a stomach pump. I had lost the use of my right side, and had to be moved on a sheet. Said my only relief while I lived would be by the use of morphine. I began to plead with God to know what he was willing to do. He surrounded me with a bright light, and a voice said, "Rest in peace, thy faith hath made thee whole. I have a work for thee to do." A lady who believed in faith healing made an appointment with Dr. Cullis of Boston, Carrie Judd of Buffalo, and Miss Wilkes of Iowa, to pray for me one afternoon. I pulled off my plasters, had the tube taken from my side. At the specified hour they took me on the sheet from the bed to the floor, leaning me against the bed, covering me with a quilt, and

left me at my request, to pray. I said, "now Jesus let me touch the hem of Thy garment and I shall be made whole"; then fell asleep. My husband being alarmed at my silence looked in, and thought me dead. When he spoke I awakened, and asked for my clothes. After their astonishment subsided they gave them to me, I dressed and walked to the kitchen and got my own supper and ate it, for all were too amazed to be able to work. I ate with an appetite. I was soon well except being obliged to wear an inward support, which I felt I must always wear because the parts were so weak. I came to Chelsea in the winter of 1891, and met Elder Raymond who prayed with me and I removed the supporter, and got full victory, in answer to his prayer. Am now rejoicing in a sound well body. To God be all the glory.

JENNIE GOLDSMITH, Pictou, N. S.

Sick Room, 3006 Vernon Ave.,

REV. WM. G. RAYMOND, Chicago, Ill., Dec. 7th 1886.

Dear Brother:—Yours of the 18th was received on the 20th inst. Thanks. On the 23rd I invited the Elders of the Church to come and pray for me; some eight persons were present, and after reading the promises of your leaflet, we all prayed, and had a melting season. I gave my case into the hands of the "Great Physician." I feel like leaving all in Jesus' hands.

I am much obliged to you for your family history. I never knew your father, but suppose we came from the same stock, in years gone by. In your long labors with Brother Knapp, you had a rare opportunity to learn his power with God, and his skill, in dealing with men. He was a mighty man of God. Rev. Jabez S. Swan was another of God's giants, in revival work. Both are now in glory. I will soon, I trust, meet them over there. I am tired, and must close. I hope you will still pray for me. May God bless you greatly in his work. Fraternally yours, Good bye,

LEWIS RAYMOND.

3006 Vernon Ave., Chicago,

REV. WM. G. RAYMOND, Jan. 9th, 1887.

Dear Brother:—Your good letter came in time, and is before me. Thanks. I rejoice for the great blessings God has bestowed on you, and the rich gifts he has imparted, and more than all, that

souls are saved, through your instrumentalities. For after all, William, this is our great work. "I am made all things to all men, that I might by all means save some." But I am glad God gives you power to heal the sick, for that is a good work too; I also feel grateful for your prayers for me. I believe God has heard; and if my faith had been sufficient, possibly I should now be rejoicing in a thorough healing. I do believe I have committed all to the Great Physician, and hope my faith will grow exceedingly, till the victory is complete. God be praised for what I now enjoy, and may the divine Spirit lead me till "filled with all the fullness of God." . . . I rejoice with you, in the return of the daughter to the Shepherd and Bishop of her soul. For the first time in over five weeks I went to church, this morning, and when they crowded around me to give me greeting, and Pastor Henson came down out of the pulpit to shake hands, I felt how precious is the communion of saints, even here, and O, when perfected in the church triumphant, what will it be to be there! But I feel I lack the fullness of the peace, rest, and joy which you express; but I know I am the child of a King. Praised be God! I am leaning on the mighty Saviour; pray that I may swing off and know the liberty that makes us free. Go on then, be wise — stick to the plan and doctrine of the Great Head of the Church, and you will see greater triumphs; still on, souls saved, baptised, and going on their way rejoicing, Hallelujah to the Lamb! To pick up such lost sinners, and save us, and then make us heralds of his love! Well, I must close. You speak of the friends gone before. My father's family, of ten children, all gone but myself and one sister. And wife's parents had twelve children; all gone but herself and one sister, and seven of my own family, over the river, waiting a meeting at the right hand of God. Write again.

Fraternally yours,

LEWIS RAYMOND.

3521 Vernon Avenue, Chicago, Dec. 5th, 1886.

Dear Elder Raymond and Thine in the Lord:—It was my privilege, this morning, to read to your cousin, Elder Lewis Raymond, the account of Minnie's healing and baptism, from a Baltimore paper (or under date of Nov. 30th, from Baltimore). He is in his eightieth year, and is failing but destined to fall in the harness. His life has been full of great usefulness, and incessant

toil. A ripened shock, he may be truly said to be. He enquired to know your initials, but it had gone from our mind, if ever we had known. His address is 3006 Vernon Avenue, Chicago. His illness at present confines him to the house, but not to the bed. He said, tell my cousin to pray for me, he also asked the prayers of Divine Healing service held eleven A. M., Saturday, in Chicago, at 15 E. Washington Street, when he expects to be definitely raised up, in answer to prayer. It would be to the building up of the walls of Zion. He is not clear as regards the use of means, as appointed of the Lord. *James v: 14, 15.* "The Lord direct thee, in breathings for him, and if so be, direct thy steps to him; that himself, may be glorified." God's favor has rested measurably upon us in publishing the good news of salvation. *Mark xvi: 20.* The increase is very manifest, springing forth from His messengers, to Glory in many. One left camp ground in September, leaving two crutches, used in seven years, in victory through grace. One lately divested of fibrous tumor is going forth in victory, the anointed of the Lord, for body, soul, and spirit, lighting up the dark places. We would be glad to hear from thee, end thy work in the Lord. Greetings to all in thy house, who are of the household of faith. In kind,

DWIGHT AND ELLEN NORTON.

Monroeville, Ohio, Nov. 14, 1887.

Dear Elder Raymond:—Seeing your address in Triumphs of Faith, and having been much in the spirit of prayer and praise for thee, and for the work of God, in and through thee, we are constrained to write thee, giving thanks to God for thee ever in our prayers. Hopeful God's directing hand may be discerned, in appointing thee to come to Chicago, D. V., to be present at convention of National Alliance, A. B., 7th and 8th Dec. A wide and effectual door has been opened to thee, in that field of labor, in the raising up of thy cousin, Elder Lewis Raymond, who writes he is able to do a full hand's work, in building up the walls of Zion, having passed his eightieth year. He was principal factor in a revival which swept through January and February last in First Baptist Church, Chicago, twelve hundred members having been confessedly raised up. After anointing in accordance with *James v: 14, 15.* participated in by Pastor Dr. Henson, and officers of church. May God direct your steps thither speedily. You will

find a fellowship in that field, needing your labors, and who will welcome you. God is calling in his Zion to take higher ground. 2d Cor. xi: 29, 30. In kind, DWIGHT AND ELLEN NORTON.

The diseases of Elder Lewis Raymond, were kidney, bladder, and a general breaking down of the entire system, and the physicians were obliged to use their instruments upon him every day. This brother and wife (Brother and Sister Norton), have traveled extensively throughout the United States and in Europe. Their present P. O. address I do not know. I believe the time will come when the way will open for me to labor in Chicago.

W. G. R.

Executive Mansion, Washington,
July 26, 1884.

I am directed to acknowledge the receipt of your letter of the 22d instant to the President. Very truly yours,

O. L. PRUDEN, *Secretary*.

The Reverend WM. G. RAYMOND,
Washington, D. C.

LETTER FROM GENERAL H. NYE, AFTER THE DEATH OF HIS
DEAR WIFE.

Office Laurel Mills of Prince George's County.

Laurel, Md., January 8th, 1884.

ELDER W. G. RAYMOND,

Dear Friend:—Your kind and sympathetic letter of the 1st inst. came duly to hand, and should have had earlier attention. My dear wife passed away firm in the faith, that she would soon meet the loved ones, who had gone on before, and would with them await our coming to that Heavenly land where parting would forever end. She does not seem dead to me or our children, but ever seems present with us by day and night, and whilst I write, it seems as though I hear her whispering "Send my love to Elder Raymond." But I can but feel lonely at times, for I miss the soft clasp of her hand, and her warm breath on my cheek, and I still keep listening for those words she never more will speak — until I too, cross the shining river, and join her and the loved ones on the other side. We have many there, and we hope to be ever ready to respond to the welcome summons. For my dear wife will be

missed by very many outside of our own family, she was a worker for the good cause, and friends had faith to believe that God would spare her to continue her good work, but she was prepared for whatever He had in store for her. We doubt not but what He could have raised her up, and O, how fervently we prayed if it was His will, to do so. Her remains were carried to Maine, and laid by the side of our two children, who rest there, and many of her relatives and friends of her childhood. I took her from her country home thirty-two years ago last Thanksgiving, and a loving and pleasant journey we have had, and we will resume the journey, when God calls us to meet again. My two youngest children returned to school yesterday after their sad holiday. With kind regards from all my children to you and kind friends, I remain,

Yours truly, G. H. NYE.

Western Hotel, Williams, Cal.,

WILLIAM G. RAYMOND,

Jan. 2d, 1885.

Dear Brother:—I am sanctified, have placed all on the altar Christ Jesus. I have an afflicted body. Pray that I may be healed by the power of God. My disease is impurity of the blood and female weakness.

Your Sister in Christ,

MRS. SARAH ARMSTRONG.

OFFICE OF H. C. HERRING, SECRETARY N. C. STATE DENTAL
ASSOCIATION,

Concord, N. C., Aug. 24, 1888.

Dear Mr. Raymond:—I noticed in Monday's *Herald* some remarkable cures which your sect has performed. Could you give me some information or in some way help us?

Our first and only baby, two years of age, a bright and sprightly little girl is almost *deaf*. Could you help her? Please advise us. I would give any thing to have her hearing restored.

Hoping to hear from you, I am, Yours respectfully,

H. C. HERRING.

Concord, N. C., Oct. 5, 1888.

Dear Mr. Raymond:—I wrote you about three weeks ago, but I have not heard a word from you. Did you get my letter? Among other things I asked if it would be of any advantage to take our little child to you. Oh! Mr. Raymond, if you could be

instrumental in restoring her hearing. I would not only give any thing in my power, but I know God would reward you most abundantly. Please write me and oblige an anxious friend.

H. C. HERRING.

1522 14th St., N. W., June 12, 1884.

DR. J. W. CLIFT,

Sir:—Yours of the 11th just received and I hasten to relieve my afflicted brother. Tell your friend Mr. Murphy, that I rejoice that I am counted worthy to suffer persecution for Christ's sake. I have not a doubt but what Paul and Silas when they prayed at midnight and sang praises to God, creating a great earthquake and waking all the prisoners, felt some of the same spirit and power that *came over me*, while I prayed at Mr. Murphy's, for I felt that scores were locked up in their cells of unbelief and formality. And if Mr. Murphy the keeper of the house had done as the keeper of the prison did, and called for light, the Lord would have saved him and his house. I have never discovered before, that the meetings disturbed him. And if such men as *yourself* would seek to drive the arrow deeper, instead of pulling it out, there would be hopes of his salvation yet. I don't believe that one person in that house felt the rebuke of the Spirit more than yourself, and I believe the Lord will rebuke you, if you do not cease your criticisms on his children. If the truth were known you are at the bottom of all this trouble. The Spirit maketh intercession for us with groanings that cannot be uttered. And he searcheth the hearts, and knows our thoughts, intents, and purposes, and *we cannot deceive God*. And suddenly there came a power from heaven, and filled all the house, but it might not have been a private house. What would you have done if they had all begun to speak with new tongues and were all filled with the *Holy Ghost*. I now call your attention to the man who was healed after forty years, and leaped and praised God. Suppose some one *there* had been healed, and the multitudes had come round to see, would any one have complained but the Pharisees, and the D. D.'s, and the M. D.'s? If some person had crowded in to see and get healed, or had taken off the roof to get in to be healed,—What would have been the result? Would the man of the house have made the Master pay the damages? When Daniel prayed, the windows being opened, he did not shut them, but prayed right on, and they heard him pray. And

the lions' den awaited him. Do you know of any den of lions waiting for me? If so, by the grace of God I shall continue to pray. And if they do not receive me in one house or city, I shall shake the dust off my feet as a testimony against them, for Jesus says it shall be more tolerable for Tyre and Sidon than that place. When Zion travails she brings forth, and when a woman travails you know in your professional business it means pain and sorrow, till the child is brought forth, and she feels no restraint put upon her until she is delivered, then there is joy that a man is born into the world. The scriptures say there are those who have the form of godliness and deny the power, from such turn away. Your cant on camp-meetings, I do not care to comment on at this time, I leave that for you to settle with those who attend camp-meetings. The long speeches you criticise—Sister Stagmer from Baltimore, by special request, gave a short account of her healing, which I trust was interesting to all. I spoke three or four minutes, to introduce her.

Dr. Clift spoke eight or ten minutes, some thought, to criticise what I said. Bro. Buck spoke twelve or fifteen minutes, to criticise what *you said*. Now I do not know who you are driving at in this criticism. I don't accept it for myself. You express great regret at my offering a Holy Ghost prayer, for fear of losing influence over *good people*, who may be strangers to the power of the Holy Ghost in religion. I am not conscious of having brought discredit on myself or God's work in this city, or any where else, by prayer or in any other way. Neither do I pretend, or *dare* to say that the healing power of the Holy Ghost is *Sanctified animal magnetism*. Now Doctor, I am willing that this correspondence be published, and have *kept an exact copy* of this for that purpose. As I do not intend as a servant of the Lord Jesus Christ, to allow you to shut my mouth in prayer on any occasion. I am Sir, In the faith, W. G. RAYMOND.

Chelsea, Mass., Aug. 18th.

I should not have published this letter of Dr. Clift's, in my book, had I not learned of a criminal letter, sent through the U. S. mail, (which offence is subject to a heavy fine and imprisonment), to a woman on Broadway, Chelsea, (the most inveterate enemy I ever had), which, with several other criminal letters, she put on exhibition, in violation of the laws of the United States. I believe that they will yet be called to account for their slander.

Only a few months previous, Dr. Clift sent a letter to the Faith Home in Lansingburgh, N. Y., inquiring after me, as he desired my prayers, and seemed to hold me in great regard. W. G. R.

Greenwood, Caddo Parish, La.

ELDER W. G. RAYMOND,

Dec. 15th, 1886.

337 Myrtle Avenue, Baltimore, Md.

Rev. Father:—My husband has been a great sufferer for eleven (11) years, with rheumatism, has now cancer of the tongue, and I fear beyond human aid. If God does not do something for him he cannot live long. Seeing the wonderful cure of Miss Addicks in the paper I wrote to her, and she referred me to you. Now Father, we have implicit faith in the power of Jesus, and would ask you to set apart a special day, or days, to pray for him, while we are waiting for an answer. And please let us know what days they are. Please let us hear from you at your earliest convenience.

Respectfully,

MRS. E. G. CALHOUN.

Direct MRS. ELLEN G. CALHOUN,

Greenwood, Caddo Parish, La.

P. S. My husband's name is John Caldwell Calhoun, Medical Director.

The following letter from the Auburn Baptist Church (Kansas) was received just before my departure for Brookfield, Pa., with my sick wife, who lived only six weeks after reaching there:

Since it has pleased God in his providence to afflict our Dear Sister Raymond, wife of Brother W. G. Raymond, former Pastor of the Baptist Church in Auburn, Kans., and since, owing to the state of her health, they deem it necessary to remove from our midst, with the hope that health may be restored to our Sister.

Therefore, *Resolved*, that we, the members of the Baptist Church of Auburn, and people of Auburn, sympathize deeply in their affliction, and pray God, if, in accordance with his will, she may be speedily restored to health.

G. W. MELTON, *Pastor*.

Auburn, Kansas, June 9, 1872.

L. P. MILLS, *Clerk*.

According to this letter, the Lord is responsible for all sickness. If there ever was a saint, my wife was one. Can we believe that God was destroying Christ's property? Christ paid a great ransom for her. Sickness comes through disease or sin, and the devil; so I believe and teach and practice.

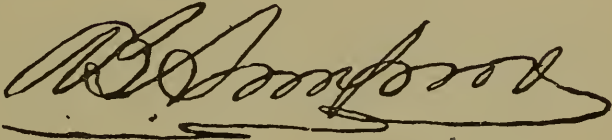
W. G. R.

MY CORRESPONDENCE WITH A. B. SIMPSON.

New York, Oct. 7, 1888.

My Dear Brother:—I am deeply grieved to find since I went to Ohio and Old Orchard that you have contrary to the most earnest counsel of Dr. Cookman and myself become identified with Mr. Raymond and Mrs. Johnson. The public announcement of their names and appointments have been sent me and many earnest and Godly people who desired to attend your services have been grieved and hindered.

I need hardly say to you that after much prayer and consultation with Dr. Cookman we are obliged by our conscience and our loyalty to Christ's truth and our own position as witnesses for the truth, to withdraw our fellowship from the work, and guard God's dear children from error and Spiritual danger.

Yours in Love


P. S. I need hardly say to you how deeply I deplore the necessity for this and how truly I have cared and desired to help you in your work.

A. B. S.

 New York, April 12, 1889.

REV. W. G. RAYMOND,
 Jersey City, N. J.,

My Dear Brother:—Only the hurry of overwhelming work has prevented my writing you sooner in answer to your kind letter of March 15th.

I am very glad to state frankly to you the reasons why Dr. Cookman and myself were not free to work in entire coöperation with you in connection with the Elsey Chapel.

Neither of us have any personal charges of any kind, or objections, or any right to interfere with you or judge you as a private Christian.

It is simply your public teaching and work with which we have no concern, and this we have a right to consider most carefully before committing ourselves responsibly to any work.

Our reason for caution in this matter is mainly because of what you yourself have said to me in our personal conversations about your work, and from what we directly know of its effect in other places.

You know you spoke to me most frankly of your plans of organizing churches and ordaining elders in various places, with view, as I understood it, of instituting some sort of general apostolic church in which you received the people, and for which you ordained them elders.

I need not say that this would be regarded by all evangelical churches as infringing upon their ecclesiastical rights, and assuming what would be offensive to them.

Our course, as ministers, has been to recognize all the evangelical churches as branches of the Church of Christ, notwithstanding all their imperfections.

My own church is simply a particular congregation, consisting of such persons as the Lord has sent to me directly to be organized into a local work. And even then, I never received members from other churches without a proper and courteous understanding with these churches; giving the opportunity of their dismissing their members by certificate, if they so desire.

I never enter into another pastor's field, and interfere with his members, or organize churches in any place, nor feel that I have any right to do it.

If the Lord Himself leads the brethren in a particular place to organize a distant church and work for Him, in a good spirit, and with proper courtesy to the neighboring churches, and *I feel that* they are really called of the Lord, in a position to sustain the work for Him, and carry it on as a *bona fide* local church, and not a mere name, I am always glad to encourage and help them in every way I can.

But I should regard myself as interfering with the rights of my brethren, and giving occasion for offence, were I to go throughout the country, announcing myself as organizing churches, and baptizing into the Church of Christ, and ordaining elders without any local organization, or proper provision for the oversight of the work.

Now it was the actual effect which followed your work in Troy, just at the time when we were to have held a Convention there, which led us to see the necessity of acting with great caution.

I need not say to you that the Pastors there became much alienated by your methods, and the very church in which we were to have held our Convention afterwards refused to allow the use of this building solely in consequence of these things.

I am not judging your rights to do just what you did, that is your responsibility and not mine ; I am simply saying that I could not associate myself, nor could my brother, with such tendencies, inasmuch as it would be fatal to the ministry the Lord has given to us among His people, and lead to our being entirely misunderstood in the spirit and aim of our work as we go to various places.

Our desire is to strengthen the hands of all true brethren, and have them feel that we do not expect to alienate their congregations, or ignore their pastoral rights, but to work with them in a spirit of gentleness and love, where we can, and where they will not receive us, win, at least, their respect by the same tender consideration.

The result of this course has been, that in almost every place, many of the churches are open to our work, and, at the present time, I have invitations from four or five distinct pastors in one of the largest cities of the West to go to their churches with my brethren and preach the Four Fold Gospel in all its fullness, while others who go in an aggressive and interfering spirit would not be received, and thus the opportunity would be lost for bearing testimony to these very people of the deeper truths which they do not as yet know.

For this reason, and for this alone, I do not feel that we could be associated with the work in Jersey City, *if you were to be its leader.*

I did not speak to Mr. Elsey to have you leave. I begged him not to do so on my account, because of my opinion ; I simply told him that we could not be associated publicly for the reason that your position, with reference to the churches, was such that we would be misunderstood and hindered in our work, and that if the Lord wanted you to work and teach with them it was *perfectly proper for you to do so*, and understand that we were not responsible in any way for the work, but not in any measure *hindering or opposing it.*

As to Mrs. Johnson, we could not possibly be connected in any sense with her name or teachings, because I know from an experience of years, and an intimate acquaintance, that her teachings are wholly out of harmony with the things that we most sacredly believe.

With true Christian regard and love to you personally in Christ,
my dear brother, I am, Yours in Him,

A. B. SIMPSON.

171 York St., Jersey City, N. J.,
July, 1889.

REV. A. B. SIMPSON,

Dear Brother in Christ:—Yours of April 12th in answer to mine written you March 11th, is received, and I take the first opportunity that offers to answer it.

You say “I am very glad to state frankly the reason why Dr. Cookman and myself were not free to work in entire coöperation with you in connection with the Elsey Chapel.” This was not made a point in my letter, for you had not been, so far as I know, invited, or expected to do so. You did not write to Brother Elsey of withdrawing your labors, but your “fellowship from the work,” for you say to him, “You have, contrary to the most earnest counsel of Dr. Cookman and myself, become identified with Mr. Raymond.” You did not even call me brother in that letter.

You say, “It is simply your public teaching and work, with which we have no concern and this we have a right to consider most carefully, before committing ourselves responsibly to any work.” I was not aware that you were in any way considered responsible for the work in Elsey Chapel. It was not intimated to me, on the contrary, Brother and Sister Elsey stated that you had nothing to do with the management of the Chapel; that you had failed to fulfill your engagement; also that they had detected that you were seeking to get the Chapel out of their hands, and that they had determined as they had to support it, they should hold it in their own hands, and that Bro. Elsey had written you to the effect that you need not send any one to fill the desk, for they had employed Bro. Raymond.

Mrs. Elsey engaged Mrs. Johnson to fill the three o'clock appointment Sunday afternoon, as Bro. Elsey and I had to attend the grove and baptismal service; as I stated in my previous letter.

I had nothing to do with Mrs. Johnson's appointment and frankly told her, I could not endorse all her teachings.

I did not seek the position as Pastor there, and should not have accepted it, had I supposed that any other person was responsible for my teaching there, for I received my commissions from the Lord and to Him, above all, I am responsible. If faithful in meeting the responsibility, He places upon me, in delivering in the power of the Spirit, the messages he gives me, and living day by day in that same power, every responsibility to all who come within the range of my influence, will be met, though such discharge of duty before God, will bring upon us the antagonism of many. I can afford to walk in the steps of Jesus. He was antagonized, and so were the early disciples, by the most popular religious teachers of their day, and the cross of Christ has not yet lost its offence. Popularity with the world, and worldly-minded professors of religions, (and you well know that the masses in the churches are now of this class) means disloyalty in some respect or other, to Christ. Hence, it is no proof that a minister of the Gospel is pursuing a wrong course, or teaching anything unscriptural, because he is an offence to such.

You say, "You spoke to me of organizing churches, and ordaining Elders in various places, with a view, as I understand it, of instituting some sort of general Apostolic church, etc." You certainly misunderstood me, for from the time I was healed, and called by the Holy Ghost into the special work, in which I am now engaged, it has been clearly shown me that the Church of God, is the Gospel Church according to the Scriptures. See *Acts* xx: 28. Notice Paul says, "Over the which the Holy Ghost, hath made you overseers, to feed the Church of God which he hath purchased with his own blood." I claim the Holy Ghost has given me my work. The first Gentile church, Paul writes, is called the Church of God. 1 *Cor.* i: 1st and 2nd verses, "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." 10th verse, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together, in the same mind, and in the same judgment." Chap. x: 32, 33, "Give none offence, neither to the Jews, nor to the

Gentiles, nor to the Church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." Chapter xi: 16, 22, "But if any man seem to be contentious, we have no such custom, neither the Churches of God. What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not. What shall I say to you, shall I praise you in this, I praise you not." Chapter xv: 9, 10. "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God, I am, what I am; and his grace which was bestowed upon me was not in vain, but I labored more abundantly than they all, yet not I, but the grace of God, which was with me." In 2 *Cor.* i: 1, Paul calls it the Church of God, and in this verse addresses the saints which are in all Achaia. In *Gal.* i: 13, he says, "beyond measure I persecuted the Church of God and wasted it." I can say the same as he said, in the 11th, 12th, and 13th verses of the same chapter, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure, I persecuted the Church of God, and wasted it." All the churches were recognized by Paul as the Churches of God.

In Christ, there can be no denominations as such, though there may be many in the denominations that are in Christ, and as in the Church of God, which is the body of Christ. See 2 *The.* i: 1, 4. 4th, "So that we ourselves glory in you in the Churches of God, for your patience, and faith in all your persecutions, and tribulations that ye endure." 1 *Tim.* iii: 5, 15, "For if a man know not how to rule his own house, how shall he take care of the Church of God? But if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God which is the Church of the living God, the pillar and ground of the truth." The Church of God in its working order is brought before us, in 1 *Corinthians* xii; with every verse of which you are familiar. Notice particularly, verses 13, 18, 25, and 28, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. But now hath God set the members, every one of them in the body, as it hath pleased him. That there

should be no schism in the body, but that the members should have the same care one for another. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

I baptize those who give evidence of a change of heart through faith in Jesus Christ, just as Philip baptized the eunuch. All the leadings and authority or permission Philip had, was the Holy Ghost. So with me, though I might take as my authority my ordination as a Baptist minister, which occurred over forty-six years ago. As I baptize in the name of the Father, Son and Holy Ghost, the Lord (not I) adds them to the Church of God, already formed by Him, not me. "Now hath God set the members, every one of them in the body, as it hath pleased him." See 1st *Cor.* xii: 18 and *Acts* viii: 28-40. Philip did not even look after the eunuch but "saw him no more." So, my dear brother Simpson, you will see by this, that I lay no claim to organizing Churches or instituting some general "Apostolic Church," but that the general church is already instituted by God. So I never seek to disturb the organization to which those whom I baptize may belong, but tell them if they can labor in them, to remain there, but if not, allowed to testify as the Spirit leads, regarding the healing of their bodies by the Lord, I say you had better come out and abide in the household Church of God. There are hundreds that are now working in the same denominations in which they were when I baptized them. You can find them in different Churches in all the cities, where I have labored, and Pastors have sent me word that they would receive all that would come to them from my work. I have had no quarrel with any minister, since I have been in the Faith work. I have had as high as six or seven different ministers, of different denominations, at one time, in my faith meetings, right in Washington, D. C., and every one of them took active part. Only three out of these that I baptized in Troy and Lansingburgh left their church.

Referring again to ordaining elders, as already implied, my authority is the Holy Ghost, by whom, I believe, I am moved to set apart some as Elders, and upon such, I with others, lay hands, pouring on oil, and praying that they may receive the Holy Ghost. I thus ordained Bro. Elsey, and while I was there he was associated with me in the ministry, and assisted me in the Sacra-

ment of the Lord's Supper. Also Bro. White, Bros. MacPhee and Bowers were thus ordained as Elders. Understand me, I do not do this ecclesiastically, but under the leadings of the Spirit, neither does this, any more than the baptisms, interfere with the Church organizations to which they may belong; so you see there is no "infringing upon their ecclesiastical rights. See 2 *Tim.* 1: 6. Now Paul was not commissioned by man to do this. See *Gal.* i: 11, 12, 15-19, 22-24. He had not himself had hand laid on him, save by Ananias who received his commission to do so from the Holy Ghost. *Acts* ix: 10-12, 17-19: 1-6.

If, at the time of the conversation to which you refer, you did not endorse my views, but considered the need of caution, why did you call on me to take part in your services in the Tabernacle, to pray over, and lay hands on the afflicted, and to fill appointments for you? Why did you invite me to go with you to Old Orchard to your convention, assuring me, that it should be attended with no expense to me? And why ask me to do all I could to work up an interest in Troy for the convention you proposed holding there, in connection with Sister Musgrove. This you said, after I informed you I should pass through there on my way to Buffalo.

Now, Bro. Simpson, when I was in your Tabernacle, and while you were engaged one day in anointing the sick, as intelligent a lady as I ever met with, in your congregation, came, requesting me to lay hands on her, and set her apart for special work. I did so, and the following week I heard her speak with great freedom in your meeting. Again she came to me, accompanied by a lady who also desired me to set her apart, which I did, and I think the Spirit approved.

The Rev. Dr. Howe, a Baptist minister from Boston, called on me to be prayed for, in Washington, D. C. Accompanying him was a very intelligent young lady, and in his presence she requested me to anoint her, and set her apart for a special work. I did so, with the approval of Dr. Howe, I only laying on hands. Now, my dear brother, did I commit offence in thus acting? I could give hundreds such cases. You say: "Our course, as ministers, has been to recognize all the evangelical churches as branches of the churches of Christ, notwithstanding all their imperfections." Now, regarding denominations as such, I find that the Lord organized none as branches of the Church of Christ. So far as the

name goes they are human, but I can recognize and fellowship all true, obedient Christians wherever found. Regarding "all their imperfections," I do, as a faithful servant of God, "lift up my voice like a trumpet and cry aloud and spare not." *Isa. lviii: 1, 2.*

You say, "my own Church is simply a particular congregation, consisting of such persons as the Lord has sent to me, directly to be organized into a local work." My dear brother, are you not willing I should have the same privilege? I certainly have not forced or proselyted anyone, and, as before stated, baptized no one into or out of any organization. Regarding your "never receiving members from other Churches without a courteous understanding with those churches," allow me to inquire if you have always strictly adhered to that. I have been informed that you have not.

You say, "I have never entered another Pastor's field or organized churches in any place, nor feel that I have any right to do it." Now, my brother, if one has no right to do this, there has been a wrong in the rise of every denomination in the world, in their aggressive work. Certainly no faith-work, including the healing of the body, could be even started in any community with the consent of the different churches whose members would desire to be identified with it.

Your alliance gave an account of the organization of a Church in Manchester (and it was not termed a "congregation simply"), as the result of your convention there. Was not that right within the territory of the different pastors there? And were these pastors all consulted, and their consent obtained?

I read a letter written by one of the Elders of the Primitive Church (not congregation simply) in Bridgeport, Conn., in which he stated that, "this Church is in line with Dr. Simpson's work," and states that it was organized on account of the lack of liberty given the faith-people in the different churches. They had their Articles of Faith and Rules as any Church. You held your convention there, and dedicated that Church, as this Elder states. Surely, the Churches there were not consulted.

You say, "If the Lord Himself leads the brethren in a particular place, to organize a distinct Church, . . . with proper courtesy to other neighboring churches, and I feel that they are really called of the Lord, and in a position to sustain the work for him, and carry it on as a *bona fide* local Church, and not a mere name,

I am always glad to encourage and help them in every way I can."

Certainly, my dear brother, you would not claim the exclusive right to judge regarding such places and churches. How are we to understand what you consider as a "*Bona fide* local Church," when you disclaim that yours is such, but only a "particular congregation." Your people must be laboring under a delusion, for they all call it Dr. Simpson's Church. Should I follow your rule, I would be at a loss to know at what point I could give my support and sympathy to any Church. When is it that a Church needs help, when it first starts, or when it gets its full growth and strength? Suppose sympathy and help had thus been withheld from you, when you first started in the faith work, would your faith work have been financially and numerically what it is to-day?

How am I to understand your statement, that you never interfere with another pastor and his members, when you know that the letter you wrote Bro. Elsey was designed as the instrument of throwing me out from my field and pastorate?

You say, "I should regard myself as interfering with the rights of my brethren and giving occasion for offence, were I to go throughout the country, announcing myself as organizing churches, and baptizing . . . into the Church of Christ, and ordaining elders, without any local organization, or proper provision for the oversight of the work."

All this I have really answered, and simply say, I would no more dare to refuse to baptize one, than to lead one to Christ. If you refer to me, as recklessly going throughout the country, I do not take it as applying to me.

You say, "It was the actual effect which followed your work in Troy, just at the time when we were to have held a convention there, which led us to see the necessity of acting with great cautions. . . . The pastors there became much alienated by your methods, and the very Church, in which we were to have held our convention, afterwards refused to allow us the use of this building, solely in consequence of these things." The first, and great hindering cause, regarding the convention, I learned was your long delay in answering letters relating to it, and changing the time. Some, opposed to the convention, being in the Church, were absent from the board meeting when the vote was taken to allow you the use of the Church. So they only wanted a pretext for a cause to

shut you out. They did seize upon the baptizing some of their members as such a cause, but at the same time I was told it could not be in the Church anyway, at the second date appointed by you, as they would then be putting in a new organ. Then, had you answered Sister Musgrove's letter early enough, the convention would have been held all the same, in a hall or skating rink, but the answer, stating you would come if she thought best, and hold it anywhere, came too late, to make the necessary arrangements, and she wrote you then, on that account, that she had decided not to have the convention. After she had written to that effect, you wrote, saying you thought you had better not come. I had baptized three, belonging to that church, but did not baptize them out of that church into another, and they had no thought at that time of leaving the Church, but to continue, as before, active in it.

I had no thought of remaining more than a few days in Troy, but Sister Musgrove was worn down with overwork, and the work increased, as the result of the first few days' labor there, and I was solicited to tarry, to help to lift the burdens for a while, and felt led of God to do so. The first time I called on Sister Musgrove, she informed me that, for several years, she had waited for an opportunity to be baptized, without joining the Baptist Church, and had promised the Lord she would go forward in that ordinance, as soon as he would open the way. She had applied to one of her pastors to baptize her, but he refused, on the ground that it would be ignoring her sprinkling, and that no M. E. minister could do. "Now," said she, "I believe the Lord leads me to ask you to baptize me." Others followed her, until twenty-eight were buried with Christ in baptism, some just saved, and others, from various churches, who were dissatisfied with sprinkling. One, was a member of the family of a Dutch Reformed minister; she came to Sister Musgrove to attend your convention, and gladly embraced the opportunity to follow her Master in baptism, and to return home and inform the family. So far as I know, it has only been in some of the M. E. Churches, that any bitterness of feeling, regarding baptism, has arisen, but there have been sermons preached, in different churches, against the doctrine of Christ healing the bodies. Doubtless, false reports have been carried to you from Troy, but, my dear brother, had those in the faith-work heeded the reports regarding yourself, and your opera-

tions from the first of your starting out in the faith work, how many would have been standing shoulder to shoulder with you today? In the Church to which Miss Musgrove belonged, the trouble did not originate with me. When she first started in the work, her own pastor was the second one healed, his disease, a cancer, and the first one healed was Bro. W. D. Sterry, a member of that Church. This pastor dedicated her first rooms, and was with her in sympathy, but in the church were some bitter opposers. During the year quite a number in the Church accepted the doctrine, and the most prominent class-leader, at that time, was healed and soon after entered the ministry, and joined the Troy Conference. This man came to one of the meetings during the progress of my work there, and said to me, "Any time you will come to my place, my Church is open to you." I am informed, that, to the present day, knowing all the circumstances, he is in sympathy with the work, and attends the meetings, whenever he is there. The pastor, succeeding the one healed of cancer, was so antagonistic to the faith work, and referred to it in such terms in the pulpit, and other places, that she thought she would have to leave the church, in order to go on with the work of the Lord as given her. She sent for the pastor, and laid the matter before him, in the presence of others. He promised her then, that if she would not leave the church he would say nothing more against the work, and would give liberty to his people to attend the faith-meetings. That promise he did not keep, and when he left, just at the time I went to Troy, the presiding elder, who was also much like Dr. Buckley, in his antagonism, told his successor, that the work must be put down. With this new pastor Miss Musgrove had a conversation of three hours in my hearing, in which she gave him her experience of the Lord's leading in the work, and to every point raised in objection to any teaching or course she had pursued, she gave him a "Thus saith the Lord," until he was compelled to reply, "There is nothing that I can see unscriptural in your course." He also said, "I believe the Lord is leading you. Yet in the church the feeling is you are irregular according to the discipline." She then felt she had better be untrammelled in the work of the Lord, and that, as she prayed over the matter, the Lord led her to call for her letter, which she did. Subsequently to this, without any reference to my work, some of the most efficient members of that church testified regarding faith healing, and

then the pastor commanded that no more testimonies be given in that line. Many were deeply grieved, and Bro. W. D. Sterry, who was always very active in the social meetings, was led to have his name erased from the church book. Others, simply remained away from the church social meetings. After this the S. S. Supt., and a bitter opponent of the truth, asked those in the Sunday School who did not believe that Christ would heal bodies now to rise. The members of the school seemed not to dare to thus stand against the truths of God, save one man, an official member of the church. He stood alone. Soon after this his wife was given up by physicians to die, and he came to the Faith Home, and wanted Miss Musgrove and me to go and pray over her, as soon as we could; we did so, and from that hour she began to amend, and recovered; but neither of them ever returned to give God glory. The Rev. Mr. Wager, a M. E. minister acquainted with the work here, sent to the Home to have me and Miss Musgrove come and pray with his mother, who was ill; we went, and the mother was healed. Without being asked, I was led to pray for his hand, at that time diseased, and it was healed. He attended your convention in Albany, and I am informed testified to this, in one of the meetings. I am further informed, that he intended writing you, to see if you would hold a meeting in Troy. I state these facts, to show that the troubles in the churches in Troy have not been caused wholly by me as you think, and that the reliable faith people, even though ministers, have not been alienated from the work; and I know I have rather advanced, than hindered the work there. I was informed that a large number of the audience you had in Albany, were from Troy and Lansingburgh. Last May, a young lady came here from Albany, accompanied by Mr. Kibbee (I think an Elder in the church she proposed joining) and the matron of the House of Shelter, to be baptized by me, with the approval of her Pastor, the Rev. Mr. Raymond. I baptized her, and was led to lay hands on her, and set her apart for service. She received a great blessing, and at that time accepted Christ as her physician; and I understand she is now in your institution. I refer to Miss Mary Holdridge.

Regarding what you say on responsibility, and associating yourself with me, I would say, that, under the Lord, I assume all the responsibilities connected with my work, and feel that I am accountable to God as to how I meet these responsibilities. I

have never asked you to associate yourself with me in my work. My course has certainly not been fatal to my success as God's servant, for since my healing I have seen thousands saved and healed, and have baptized 362, and cannot speak definitely of the large numbers that have been drawn nearer to Christ, and are to-day leading a holier life, and quite a number are successful in preaching the Gospel. I am conscious before God, I have not interfered with another's work, and can say with Paul, "I have not built on another man's foundation." We can, also, use the language of Paul, as contained in 2d *Cor.* x: 12, 13, 16, 18, "For not he that commendeth himself is approved, but whom the Lord commendeth."

I do not question or look after your desires to do good, or liberty to pursue your course, but Jesus said: "I came not to send peace, but a sword." I am not jealous, my dear brother, because you have privileges, neither do I envy you. You refer to one city in particular, to which you have been urged to go. I have been also urged to go, perhaps to the same city, and told, that if I once got there, I could never get away; I mean Chicago. There was one very marked case of healing, there, in answer to my prayer, while I was in Baltimore. I refer to my cousin, Rev. Lewis Raymond, a Baptist minister. Rev. Mr. Norton, whom you must know well, knows all about it. He wrote me three letters, urging me to go out to different conventions, in that section.

You say, "I did not ask Mr. Elsey to have you leave, I begged him not to do so on any account, because of my opinion, and that if the Lord wanted you to work, and teach, with them, it was perfectly proper for you to do so, and understand, that we were not responsible in any way for the work, but not in any measure hindering or opposing it." My brother, how can I understand this statement, when I place it with the following, in your letter to Bro. Elsey, "I am deeply pained to find that you have, contrary to the most earnest counsel of myself and Dr. Cookman, become identified with Mr. Raymond." Here seems a very plain contradiction.

Mr. Elsey, when he handed me your letter, said, "I am very sorry for this. Bro. Raymond you have been doing a good work here, and we have been pleased with it, but you see by the letter, that Bros. Simpson and Cookman will withdraw fellowship from us, if you stay here."

Since then he (Bro. Elsey) speaks of both, and to me, in the warmest terms of Christian love. Regarding my labors, when I went there, I found the work all broken up, and most of the people drawn away, by one of your students, Bro. Philips; so far as I know, there was the kindest feeling between Bro. Philips and me, though I think he made a mistake in the manner of leaving there. While I was there, the congregation steadily increased; quite a number were saved, and we held grove meetings and I baptized nearly every Sabbath while there, and there were some very remarkable cases of healing; four cancer cases. At the time I resigned, Prof. George was there, and he said to me, that as nearly as he could learn, I had done as much in Jersey City, for the time I had labored there, as all the churches in the city, and I am confident, that working together with the Lord, there have been as remarkable cases of healing under my hands, as could be found in the city of New York. To God be all the glory.

I left the Chapel without any excitement, and standing as I have since, between the two fires, of the Jackson's and Hancock's on the one side, and yours on the other side, you cannot find that I have been involved in, or meddled with, any of the troubles, but have quietly attended to the work God has given me, and let others alone.

Now, my dear brother, I do not wish to wound your feelings, but I want you to look at the man you did recommend to the Elseys, to take my place, and consider whether it might not be indeed fatal (to your ministry), to associate yourself with such a man. Do you know that in that trouble Bro. Elsey was involved not less than \$1200? But that was a trifling loss, compared to the loss the faith cause sustained, in having such a scoundrel come before the public representing it. I know it has brought a great stain upon your work.

Now the attack you made upon me in Jersey was the third, and I do hope, for Christ's sake, that it will be the last. In this epistle, I have necessarily been obliged to enlarge, to cover the scope of your letters and give satisfaction. I know it has been written in the Spirit, and love of the Gospel of Christ.

In one of your attacks you referred to Bro. Heller in connection with me, I have never had any very satisfactory connection with Brother Heller, but I do know that he charges Brother Simpson with great injustice, and as the cause of his present

adverse circumstances. I have prayed much, for grace and wisdom, in writing this letter, and I shall pray for you to have patience and grace in reading it, hoping that after this we shall understand each other better, and be more in sympathy with each other's work, for I certainly used to take great pleasure in attending your meetings.

Yours in Christ Jesus, W. G. RAYMOND.

P. S.—I ought to have stated that your letter was an open letter when it reached me, the end of the envelope being torn off. Done by mistake. Please direct any communication for me, to

W. G. RAYMOND,
42, 5th Ave., Lansingburgh, New York.

Chelsea, Mass., August 19, 1891.

I wish to give a few reasons why I believe I was moved to publish these letters in my book.

W. G. R.

This Prof. George was sent to preach in Elsey Chapel on the Lord's day, and, without consulting me, took charge of the religious services not calling on me, in any way whatever. At the close of the afternoon service he said to me, "I didn't know that you were Pastor of the Church, or I shouldn't have come." This Prof. George was teacher in the Simpson College, for some time, and was considered a great theologian and sermonizer. The last that I heard of him, he was under a great cloud, but I hope and pray that God has had mercy upon him. I then resigned that night. The next student that he sent was a Dr. Simpson, if my memory serves me; I don't think that he was any benefit to the building up of the cause of Christ there.

About four years ago, I went from Springfield, Mass., where I was then laboring, with good purpose, and with the advice of some of our best workers, to attend Dr. Simpson's Faith Convention, with a desire to confer with him, and to correct his misunderstanding of my position; he seemed glad to see me, and threw his arms over my shoulder saying, "God bless our brother Raymond," and called on me to pray in the meeting. I told him, I wanted him to assign me a place where I could stop during the convention; they sent me to a lady, who kept a boarding-house, not far away, where I remained one night, I asked her if she did

not attend the convention, or Dr. Simpson's meetings? She said, "No, I wouldn't be guilty of such a thing, if you want to know anything about it, go over (giving me the number and street), and see one of the Deacons, and he will tell you without asking any leading questions." I said, "no, I did not come to this convention for any such purpose." "In the morning I asked Brother Funk if he would not assign me another place. The next day I offered to pay the landlady my bill. She said, "no, you have taken a religious interest in my family, and I shall not charge you anything." Just as I was leaving, I was moved to hand to the lady what I thought would be right, to pay her, with the request, that she would hand it to the landlady, and I reported the case to Brother Funk, who said he would see Brother Simpson. That afternoon I saw Brother Simpson, and asked him if he would have a few minutes' interview with me; he said, "yes, as quick as I come back from the other room." I was just in front of the desk, and remained there until he returned (it was after the close of the afternoon service), he came back, within a few feet of me, and passed over the orchestra, on the other side, and I met him no more during the convention. As I wished to hear Miss Carrie Judd, who was to speak that night, I went to Brother Funk again, and told him I would have to go back to Springfield, unless a place was provided, as I was not acquainted in that part of the city. He said, "I will see Dr. Simpson." In a few moments he did see him, and spoke with him, but he did not come near me after that, and I was compelled to go to the cars, or stay out on the street, as I did not have sufficient money with me to go to a first-class hotel in that part of the city. I was then obliged to take a late train, which brought me to Springfield, Mass., at a late hour of the night. I then had two or three miles to walk, as the street cars had stopped running for the night. Not being very well acquainted in the city, I got on the wrong street, (seeing no one to inquire of), and went eight or ten squares out of my way; then had to return, and when I finally reached Sisters Orpha and Rosa's Faith Home, much fatigued and supperless, it was nearly daylight. God only knows the sorrow of heart and the many tears I shed that night. But during my fastings and prayers I believe I forgave my Brother, yet it had the effect to alienate me from conventions that are run by a ring, the same as done by politicians.

When I commenced my meetings in Chelsea, nearly all of the Alliance People worked with me, and continued to do so, until it had been reported to Dr. Simpson. I do not say that he interfered, but Brother Rider did, and sent a very sharp letter, receiving a still sharper one in return. Many of the Alliance People have since withdrawn, and from their misrepresentations have done my work much injustice; but they have suffered more than I. For ten months I have held from eight to ten meetings a week right in the Hall. They (the Alliance people) teach Divine healing but act human. I teach Faith healing, and witness the fruits of the Divine power. "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore, Whatsoever ye have spoken in darkness, shall be heard in the light; And that which ye have spoken in the ear in closets shall be proclaimed on the housetops. And I say unto you my friends, be not afraid of them that kill the body, and after that, have no more, that they can do. But I will forewarn you whom ye shall fear; Fear him [God] which after he hath killed hath power to cast into hell: yea, I say unto you, Fear him" [God]. *Luke xii: 1-5.* "This day, is this scripture fulfilled in your ears." *Luke iv: 21.*

I was praying in Sister Musgrove's Faith Home in Lansingburgh, N. Y., at 12 o'clock, Friday night, the hour in which this sister was healed, and also, the night previous.

W. G. RAYMOND.

Metamora, Ohio, June 3, 1887.

BROTHER RAYMOND:

This is just 12 o'clock at night, sister Hallott was healed *instantaneously*, and she is at present walking the floor praising God. She stepped out doors as she has not for months. She rose to have her bed made, and walked to her bed she looked at me, and saying she was stronger, I said can you walk out here? She came out, I sang "He laid his hand on me and heals me, and bids me be every whit whole." She shouted, I am healed entirely. She took up her bed and walked, and is still rejoicing in

Jesus. Please publish this, this is at the end of Friday, the day she fasted with *Sister Ries*, the answer came before the man of God prayed, perhaps you were praying then; let us know if you were praying before 12 o'clock on Friday night. Glorious it was to see the sister in the morning dressed, praising God. Saturday we thought we would turn into a Thanksgiving day, a day of thanking God for answering prayer. Let us hear from you again, we desire to donate to you in honor of that Master that hears and answers prayer. Soon as we can we will remember what we have said before God in helping you to carry on so good an institution.

SISTER MARY JEFFERY.

SALVATION FREE.

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Sunday, Wednesday, Thursday and Friday Evenings, at 7.30.

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INTEREST INCREASING,

WORK DEEPENING,

BLESSINGS MULTIPLYING.

BRING YOUR SICK TO THE CHAPEL.

Seek ye the Lord while He may be found. Call upon Him while
He is near. *Isa. lv: 6.*

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do thee good.

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Nos. 4, 5, 7, 8, 9 & 10 WEST WASHINGTON MARKET.

New York, Oct. 30, 1888.

W. G. RAYMOND,

My Dear Brother:—Yours of the 26th came duly to hand. In reply would say I am pleased to hear you have had a pleasant time since you left Jersey City. I see by your letter you have built the altar at Beulah land, and had a precious waiting on the Lord. Praise the Lord. I have not heard from your daughter Mary since you left the City, but I know the Lord is with her; God bless her. I have had the best of meetings in the Church since I saw you last. The Lord has blessed my soul. I have tried to live very near him, and I am looking for a good blessed work in Jersey City. The lighthouse on the hill cannot be hid. Praise the Lord! My family are all well and giving God the glory every day. We all send our best regards and God's blessing to be with you. As to your things they are all in the place you left them; in my house, and they can remain there till your wish to take them away.

May God bless you is my prayer. Yours in Christ,

John Elsey

Mount Jewett, McKean Co., Pa.

ELDER W. G. RAYMOND,

My Dear Brother:—God has been giving us a gracious revival in Elsey Chapel and fifty-two souls have been converted. Of course with such a promiscuous audience a great number float off into other churches, but a goodly number stay with us. We have a number that want to be baptized, and I have been praying the Lord that he would direct you by his spirit to come our way. Should God's Spirit direct you to visit us, I am sure loving hearts would welcome you, for we all believe that an ordained man of Christ's Church should perform the Baptismal Ceremony. You will remember that you performed that ceremony for me.

I trust God is blessing you in the work you are doing. And I pray for his continual blessing. Don't forget us in your prayers.

Your Brother in Christ, J. D. BREWER. *Brewer*

P. S.—I did go to Jersey City and baptize quite a number of the happy converts into the Church of God. W. G. R.

Springfield, O., Aug. 9, 1886.

Monday, 8.30, P. M.

REV. W. G. RAYMOND, Beulah Land Faith Home, Baltimore, Md.,

My DEAR Brother:—I have written a long letter to my dear sister Sarah and one to my cousins Mr. and Mrs. W. S. Brock, of Washington City, to-day, and now close with a few lines to your own dear self. I received *such a good* letter from my new "sister" Bettie, and answered same by first mail, and trust the letter has reached you ere this. I so often imagine being with you all at the Home. How I *longed* to be there yesterday. But I *felt* the influence of your prayers. The dear Lord so *wonderfully* filled me at class meeting between 3 and 4 P. M. Oh *dearly* beloved still continue praying for us. We are *anxious* to receive *all* the dear Lord has in store for us, *both* for *soul* and *BODY*. As I said before, as far as I know we are *perfectly* willing — are now "as clay in the hands of the Potter."

I mail you to-day a handkerchief of my wife's sister, Mrs. W. B. Edgar, who, with her husband, is making their home with us. She has been for some time troubled with severe headaches and pains in her stomach, etc. We will unite with you for her perfect

healing. Her sister, Mrs. John Strain, of Hillsboro, O., will likely send you her handkerchief. She has great faith in this work. I did not learn Sister Mary's last name, always remember us to her and Alfred. Georgie speaks *so often of each one*. Will be glad to hear from any of you whenever you can find time to write. Pray that our healing may be *complete*, and we may have *complete* victory over Satan in these bodies of ours. Ask the *dear* Lord to give us the *gift* of faith. Mrs. Brown and Georgie unite in love to all. Your *saved* Brother, J. J. BROWN.

Springfield, O., August 20, 1886.

Friday, 9 A. M.

REV. W. G. RAYMOND, Baltimore, Md.,

Dearly Beloved:—Your *precious* letter of 18th inst. just received, and I hasten to answer it. We return the kind Christian greeting, praying like blessings upon all at the Home. Has sister Bettie written us since the handkerchief was sent? If so we have not received it as yet. Would be glad to hear from her. God bless you all in return for the prayers you offer up for us. God is doing a *great* work in my body as well as soul. Since 10.30 P. M., July 29, at the Home in Baltimore, I have *claimed* the healing of my body. Satan has attacked me often since my return here. Grace has enabled me to triumph thus far. I am asking the *dear* Lord to *glorify himself* in the *complete* healing of my body. I am *claiming* the promises. May the *dear* Lord *lead you out in prayer* for me, until *all* the work he designs in my healing may have been fully accomplished. I feel as "clay in the hands of the Potter." Oh *dearly beloved*, may the *dear* Lord *make me all* He would have me to be. *How I wish I could see you all this morning* — have *so much* to talk about. The little tract Sister Sarah gave us, entitled the "*Trial of our Faith*," has been a *great help* to me. The case where the young lady was restored from blindness, and afterward became blind again, for three months, claiming she was healed at first, and *kept on claiming, all during the three months*. Oh, *such a faith* — may the *dear* Lord give us such a precious gift. If it would be to the Glory of God, I desire the gifts of *Faith, Casting out Devils, Healing and Power to rebuke the Devil*. If you are lead, ask the *dear* Lord to give me such gifts as it would be to his glory for me to have.

How rejoiced I am to hear of your *good* meetings and the *many precious souls saved*. *How much* Sister Mary has to praise God

for. Oh that she may be the instrument of leading many souls to Christ. We would love dearly to be with you when the Photo of the Home is taken, but the Lord has work for us to do here — We are trusting *his* leading in *all* things. *Thanks* for the promises sent. I am more and more conscious of the fact that the mighty hand of God is leading me and is beneath me. The Lord has not given me the means to assist you in the purchase of the Home. It seems to me he has another way provided, and in his own good time will bring it to pass. Praise the Lord for the way he is leading dear Alfred — may he be a great power for good is our prayer. Mrs. Brown's faith is becoming stronger and stronger — may God help her to claim fully all he has in store for her. The handkerchief we received and upon opening it I felt the power all through my hand. It has been used as directed, but I fear the faith of the party is not strong enough to claim the blessing. Pray for us *daily* — we are praying for you. Write us often. I must close for train is coming. All send love. Yours in Christ,

J. J. BROWN.

This brother Brown was the owner of a large drug store in Springfield, Ohio, and previous to himself and wife coming to my Faith Home in Baltimore, ceased the sale of tobacco, cigars, liquors, etc.

While under our hands, through the power of the Holy Ghost, he fell over and lay for about half an hour, shouting Glory to God! And while laying our hands on his wife, (in her silks and satins,) a like power came upon her and she fell in the opposite direction and lay a similar length of time, praising God with an overflow of love. This occurred right in the meeting. Mrs. Ayer from Upperville, Virginia, (sister of Brother Brown), who had been miraculously healed on her own faith, was present at the time.

One interesting little incident completed while they were at the Home, I will just relate. When Mrs. Ayer was about leaving Ohio for a home in Virginia, nearly thirty years ago, she had purposed to take a certain feather bed, but which the Doctor, (her brother), advised her not to do, thinking it would be lost on the way; yet she was moved to take it, and in the Spring of 1886, she was moved to send it to me for my comfort at the Faith Home, and during the week that Brother Brown and wife spent with me there, they had the pleasure of sleeping on it. Hallelujah to the Lamb!

W. G. R.

Lawrence, June 26, 1891,
3 Jackson Court.

My Dear and Reverend Sir:—I hear that in some way the impression in Chelsea is, that I have been very ill.

For one day I did have excruciating pain in the bowels, but it was so different from what it used to be, I at once recognized as the enemy attacking the body from the outside — but the pain lasted all day, but at evening time it was light. God delivered for His dear Son's sake. I was not disturbed, but felt I was healed all the same. It was a Father's loving hand drawing His child into a closer relationship. I felt I had strayed, and He saw that was best. I praised Him at night, and the pain left, and our meeting was a *praise* service, for I sent for two friends to come in and pray with me. I went to Saratoga the 1st of June and returned the 18th. I had a pleasant visit — but the enemy did attack the body, but praise His name, he does not frighten me, I am healed. God says it, and now my friends think my form is changing. I am not so large, and I *know* there is *life* where there was death. I sometimes wish I could fall down and kiss his feet in adoring praise. I have not forgotten Mrs. Hastings' prayer for me, to be "a watered garden." My sister, Miss Dodge, was much better. She is not here now. I have desired to visit Chelsea, but hitherto the Lord has hindered.

I remember you in my morning prayer.

Yours in Him, (MRS.) L. M. WHITTEMORE.

72 Cherry St., Fall River, Mass.,
April 30, 1891.

REV. MR. RAYMOND,

Dear Sir:—I have so often heard of your marvelous work in behalf of the suffering that I went to Chelsea hoping to find you at home, and perhaps get relief from a chronic trouble of somewhat long standing. I was not fortunate in finding you.

Would it be possible for you to make an appointment with me for Saturday? Saturday and Sunday are the only days I shall be in Boston, and if you could meet me either of those days I should consider it a great favor.

If it is possible to see me will you be so kind as to drop me a line at Tappan Street, Roslindale, Mass., so I can get it Friday night or Saturday morning.

Very respectfully,

ELIZABETH P. ROLLINS.

Taunton, Mass., 31 Mason St.,
May 4, 1891.

ELDER RAYMOND, Chelsea, Mass.,

Dear Sir:—I have this day heard (through a friend) of your wonderful cures of diseases by prayer and anointing, and have been induced to write you and find out when you are to begin your meetings again, or when I could see you. My trouble is in my neck and back of head. My head is drawn down so that my chin rests on my breast. I have been to see all kinds of Doctors and Treatments, but no good. I have been in the Massachusetts General Hospital, but they could do nothing but experiment as they never had a case like mine, but I do not like to give up yet, for I believe that God is able to straighten me up, and you might be the agent through which he would do it. Yours truly,

FRED M. HASKINS,
Druggist and Pharmacist.

West Somerville, May 4, 1891.

MR. RAYMOND,

Dear Sir:—A lady in Chelsea wrote to me about you being a doctor for deafness. I have been deaf four years, my age twenty. Deafness was caused by a cold; if you think you could help me, please send me a line, and tell me what day, and what hour, I could see you. Address, MISS ANNIE E. KELLEY,
206 Holland St., West Somerville, Mass.

Lawrence, April 1st.

Dear Elder Raymond:—I have a favor to ask of you. Friday morning, if pleasant, some friends of mine will go to Chelsea, reaching there about twenty minutes past ten. Could you see them, so they could leave by *twelve* o'clock, to return to Boston. My friend, Mrs. Cook, goes for the loss of eyesight. I pray that God will bless her. Mrs. Benson, who went with me to see you, feels she received healing from the trouble she has had with her heart. Praise the dear Lord. Should the day prove stormy they will go some other day (D. V.).

Yours in Christ,
L. M. WHETTEMORE.

5 Winslow Street,
 MR. RAYMOND, Worcester, Feb. 23, 1891.

Dear Brother:—I had hoped to see you before this. You remember I met you at Mrs. Sawyer's just out of Worcester, and expected you would come to my house for a night, that you might see a paralytic. It is a very pitiable case. He has been partially healed or rather he has been raised up so he is around in his rolling chair, but for months there is no further progress. If ever there was a case, that Jesus would have compassion on, it is his. A family dependent on him for support, poor, depressed, discouraged, and crushed by the seeming defeat of his faith in God concerning the matter. A little company of us go there, week after week, to comfort him and beseech God to do the work, but we do not get the power to cast out the awful devil that is binding him. O do come for a day, if no longer, as soon as possible. I feel as if he demands immediate attention. I live at No. 5 Winslow Street, Worcester, Mass. I will meet you any time at the depot, or if you come without my knowing, take a car, *Blue West Side* at depot, and it will leave you at Winslow Street. Mr. Darrell, the sick man, lives at 64 Prescott Street. You can be taken care of at my house. I hope to see you soon. With respect,

MRS. F. A. JAKUES.

Cambridgeport, Mass., May 11, 1891

ELDER RAYMOND,

Dear Sir:—I have a little boy, six years of age, who has been partially paralyzed from his birth. Dr. James Putnam, (of Marlborough St., Boston,) thinks that not breathing for some time after he was born, and when he did so, broke a small blood vessel in his brain, and the clot of blood ran down in the nerves of motion. He is bright, has a good intellect. Some friends who are acquainted with you at Harvard M. E. Church, wished that you could see our boy. Will you please make an appointment when we can call on you, and oblige, Yours truly,

HENRY C. HACKETT.

Ennis, Texas, April 12, 1887.

MR. W. G. RAYMOND,

Dear Brother in Christ:—The Lord be praised for your good helpful letter. Though so long unanswered I assure you, it was appreciated. Circumstances unavoidable prevented my replying

earlier. I want to say to the glory of God that several requests for prayers, which I sent you, have been answered, especially deliverance "of one from a great trial." The Lord heard and wonderfully delivered. O, I praise God for "Faith Homes" and a people of faith and prayer. How many times I have been helped and delivered from things that seemed impossible to be done through the prayers of dear ones in "Faith Homes." You know there is a power in united prayer; and sometimes it seems when the combined powers of evil array themselves against one, it takes combined prayer and faith to overcome. Now I ask your prayers in the Faith Home for myself. I have been an invalid for many years. Three years ago I was healed in answer to the prayer of a brother in Brooklyn, N. Y., and was well for six months, but not understanding the way of faith clearly or the proper care of the body, my health failed and I have since been gradually going down, often have been at death's door. I feel that if I had some one here who was strong in the faith, with their counsel and faith I could get well, and that is why I write now about myself. I have enjoyed much of the Lord's presence in my illness, until the last few months; when sometimes the powers of evil seem to combine and array themselves against body and soul and spirit. I have a complication of diseases that have baffled the skill of physicians and is beyond the reach of medicine. I am willing to suffer if that will glorify God most; but it seems to me I would glorify him more, if well. I have many other requests I wish you would please present before the Lord. One is, for a dear sister in Christ, who is trying to start a "Faith Home" in Texas, and has much opposition, and but little encouragement, and for her husband, that he may be sanctified and help her in the work, and that her children may soon be saved. That the cause of Temperance prevail in this state at the coming election. That the cause of holiness be revived all over Texas, this year. That two be delivered from a trouble, and know what to do, and where to go. That three very wicked backsliders be soon reclaimed. That the appetite for strong drink be taken away from three, and their souls soon be brought back to God. That five souls be quickened, and hunger and thirst and be filled "with all the fullness of God." That four realize that they are fully united to Christ, and be filled with the Bridal Spirit, ready for the coming of the Lord. My dear mother, aged sixty-five years, asks you

to pray that she may be healed of catarrh, rheumatism, and a cough of long standing, and that her soul be filled with the life and power of God, and for the healing of four others with catarrh, and two of asthma. That two others be healed of chronic diseases. That a minister in a distant state, who has the "gift of healing," be filled continually with the Holy Ghost. That one be cured of nervous spinal disease, and have good natural sleep. Please ask the Lord to give us rain if His will, we shall have a famine if we do not have rain soon. Please pray for three brothers and three sisters in the Lord that they may be kept from fanaticism. I have many other requests too tedious to name but not too many for our God to hear and answer. Please ask him about them. Excuse me for writing so much, but I do want the "anointing that abides" continually, for soul, body, and spirit, that I may do a little something for the dear Lord, who has done so much for me. I pray that you and those with you may be wonderfully blessed and anointed of the Lord, for the work to which you are called; and supply all your need according to his riches in glory by Christ Jesus. Amen. Your sister in Him.

MAGGIE BEARD.

JEHOVAH ROPHI, (THE LORD OUR HEALER.)

"Is there anything too hard for the Lord?"

"Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk. But, that ye may know that the son of man hath power on earth to forgive sins: (He said unto the sick of the palsy,) I say unto thee, Arise and take up thy couch and go into thine house. And immediately he rose up before them and took up that whereon he lay, and departed to his own house, glorifying God."—*Luke v: 23-25.*

Oh, bless the Lord! I know, that he has the same power to-day that He had then, although my sins were many and I believe I was possessed of more devils than Mary Magdalene—yet, when I was willing to cast myself at Jesus' feet, "He made me every whit whole." It is three years and nearly nine months since I cast myself at Jesus' feet, and I have been sitting there ever since. Oh, what joy, peace and happiness He has given me.

The day I came to him, He asked me if I would be willing to go to India, Asia or Africa if He called me. I said "yes, Lord." Then He said, "Would you be willing to sacrifice your body for me, if needs be." I said "Yes, Lord." Then he said, "Would you be willing to go in ; it makes no difference how contagious the disease might be, believing I would bring you out safely?" I said "Yes, Lord." Then came the test. He said again, "Would you be willing to leave husband, and all you have of this world's goods and follow me if I should call you?"

Then the Devil said: "There! you cannot do that!"

Oh, I cannot describe the darkness of that moment. For the burden seemed so heavy that I could not bear it, and being in an agony so great, it seemed I never could arise up again, unless I surrendered my will to him. Then I cried, "Lord, take me as I am ; make me as I am ; make me just what Thou would'st have me be ; only take this load away and I will leave all and follow Thee."

Oh, what a change in an instant. There was a power went through me of which my tongue has never been able to tell. I sprang from my knees, shouting and praising God, and I believe if I had known of God's power to heal the body, and claimed it then, I would have been saved and healed at the same time, for I was healed of dyspepsia right there. I was in the habit of smoking tobacco for years, especially after eating, and thought I could not do without my pipe. But from that moment to this, nothing is so offensive as tobacco, and I believe he took everything out of me then and there, except the sickness of which I had suffered so long, but believe if I had claimed that I was healed, that the Lord would have healed me of all my diseases.

But the Lord led me to Baltimore to see my father who had been wonderfully healed of ten years invalidism at that time. He having a Faith Home there, my father—Elder W. G. Raymond,—Mary Kerkness and Minnie Addicks laid hands upon my head and prayed for me, and father anointed my forehead with oil in the name of the Lord. Then father said: "In the name of Jesus you are healed from 'the crown of your head to the soles of your feet,' and extremities of your fingers."

I never for a moment doubted, but believed that the Lord had finished the work, although I had so many diseases. Four doctors had said I never could get well again ; no power on earth could save me.

I had had a tumor removed six years before, by doctors, who all gave me up to die. But the Dear Lord raised me up at that time, for father and sister Perry had prayed the Lord to raise me up, and He answered their prayers. But I was not healed, and grew worse instead of better. The last time, I went to see Dr. Campbell, of Buffalo, before the Lord healed me. He said there was no hope for me, for I had something more serious than the tumor. I asked him what it was, but he was unwilling to tell me. But I knew what it was: it was a cancer.

Having had heart disease from childhood, I was unable to take chloroform at the removal of the tumor, being liable to die any moment, so was obliged to take ether—three-quarters of a pound.

After the removal of the tumor, malaria fever set in and abscesses formed on the liver and broke inwardly, but the Lord raised me up in answer to prayers that were offered to him at that time.

The doctors advised me to leave the water, as my husband was Captain of a boat and is now Captain of the "Beulah Land." I was with him on the water all the time. As they would give me no more medicine for it, saying it would do no good, I went and stayed on land eight months, but, on my return to the boat was worse than before, and in addition to that I had kidney and liver trouble. Oh, how I did suffer at times. Dropsy also set in and I had frequent nervous, sick headaches and trouble with neuralgia in my arms and limbs, and when I knelt or bent down I could not get up unless I took hold of something and pulled myself up. The pain in my knee joints would cause me to cry out. My eyes were so bad that I was obliged to wear glasses and then could not read long at a time.

But Glory to His Name!—all my diseases are gone. As to my eyes, I can read the finest print by lamplight—I can see just as well as when a child, although I am nearly forty-six years old, and I have not taken one drop of medicine since the Dear Lord healed me, nor been laid by one day. Whatever my work has been the Lord has given me strength to do it, moment by moment. I claim the promise every morning, "As my day so shall my strength be," and I believe when I ask that I receive, and that promise has never failed me yet. Satan has done his best to overthrow me at times, but when the Lord calls me to do anything for Him, I am going to start, though I go to Heaven on the way, and many times it would seem, if I looked at feelings, impossible for me to

do it. But when I look to Jesus and His blessed word—Is there anything too hard for the Lord to do? What wonderful blessings he gives me, by walking out by faith and not feelings. Can we limit the Lord's strength when we have His promises to walk out on?

Oh, let us dear Christian leaders, hold up the lights higher and not doubt *One* promise more than another; but let the Lord come unto these mortal bodies and dwell—for He says, "Ye are the temple of the Holy Ghost." I hope these words may strengthen some of the weak ones, and be the means of other sick and afflicted ones taking Jesus as their Physician and Saviour.

If any one wishes to write to me or to have me pray for them, they can address me as follows:

MRS. MARY GOLDSMITH,
42 Fifth Avenue, Lansingburgh, N. Y.

Cowden, Shelby Co., Illinois,
June 11, 1887.

Rev. W. G. Raymond:—In the *Vanguard*, May 15th, I read your experience of healing, and was led of the Lord to write to you in behalf of my niece, asking you to pray for her; she is eight years old and has been afflicted with what the physicians call epilepsy ever since she was two years old. Her name is Katie McClanahan. Hoping to hear from you soon, I am sanctified and kept by power Divine.

MOLLIE KESLER.

Madison, Fla., March 1, 1885.

REV. W. G. RAYMOND,
1522 14th St., N. W., Washington, D. C.,

My Dear Brother:—I was *very agreeably* surprised by receiving such a *kind* and entertaining letter from you, I naturally supposed, — your correspondence being large, that if you prayed for me, that was all I had a right to expect: but you have done more; you have considered my case — you have thought of me — *you* have advised me, and you have written me; for all this I pray that God will reward you. As I have asked you to present my case to the great Physician, I think it best for you to know my surroundings and the peculiar circumstances over which I have no control.

I was raised a Methodist; my father a minister, my mother very pious. I entered the Confederate army when *quite* young, and went astray as usual — joined the Methodist church in 1873; have been an official member ever since. In 1878 God in an unusual manner showed me that while I was to the *world* a *model* christian, I fell far short of the pure article, in his sight; and that the majority of church members here were in the same condition. It was impressed upon me to seek that faith which was delivered to the saints, that faith which Christ said would remove mountains. I prayed day and night, for three years; I sought spiritual aid from our ministers; but they thought me either *presumptuous* or *cranky*, to aspire to such faith, they told me the days of miracles were over, that the faith spoken of referred to the disciples alone; and that Satan was sifting me as wheat. In our church papers I could find nothing encouraging me to proceed. Now and then I would see some small ridiculing paragraph in the secular papers about the Faith cures; but nothing definite. There is no one of my acquaintance that believes in Faith cures, and Holiness. “They have the form of godliness but deny the power thereof.” Our pastor sent here, to preach for us this year, resigned, because his salary was not large enough. He thinks he can make more money in the practice of medicine than as Christ’s shepherd. The poor classes in this country, *never hear the gospel*; their spiritual interest is overlooked by their more opulent neighbors — but I am digressing — I cannot be satisfied with my condition, until I can claim that faith which was delivered to the saints. I know that God has work for me to do, but I am weak, and sinful, and cannot expect to be an acceptable servant until I am purified. I need *your most fervent prayers*, for the healing of my soul. I believe God’s word, I believe he is willing, I believe in the prayers of the righteous, I have no conflicting desires that I am aware of; but the fault must be in me, as there are ways that seemeth right to a man that may lead him to destruction. I noticed the date of yours and Sister Perry’s prayers in my behalf, was the 17th of Feb. Ever since the 18th of Feb. I have felt unaccountably depressed in spirit; I fast and pray every Friday morning. Will you remember me *then*? There is a poor man living on my plantation who has a large family to support, who is afflicted with a *cancer*; he has tried several eminent physicians, who have failed to relieve him, — he has no hope of being cured by medicine. I mentioned to

him what Christ was doing through you, and others, and he told me that God was able and willing to heal him, if he could get some one to pray for him that had the true faith; and requested me to ask you to pray for his cancer to be removed. It is a notable case, and would do more towards destroying skepticism, by being healed, than any thing I know of. I hope you will not think me troublesome, I will close this lengthy letter. If you can spare the time, would be glad to hear from you.

Yours truly,

THOMAS A. HALL.

Georgetown, D. C., May 3, 1886.

W. G. RAYMOND,

Dear Sir:—I am instructed to say in answer to your request for your letter to join another church, that there is a clause in our by-laws that prohibits the granting of letters to any one that is not in good standing in the church, and you having promised the church twelve dollars for the support of the same last year's expenses and having failed to comply with that promise you certainly are not in good standing in the church, and I am further instructed to say that when you make yourself in good standing in the church that your request will be acted upon. Yours, etc.

JAS. H. FOWLER,

2440 P St., West Washington.

For one year I was associate pastor, with Dr. Lodge, in the Gay Street Baptist Church, I brought my letter from Fourteenth Street Baptist Church, where I was associated the year previous with Dr. Lodge, and in each of these churches we had a glorious revival. I worked in the Sunday-school, — taught Bible-classes, and attended nearly all the meetings and prayer-meetings. I was obedient to the calls of the Pastor and of the church without any salary or compensation, and boarding myself, while my income would not amount to five dollars a week, always keeping up my dues while I was associate Pastor. After Dr. Lodge's health failed, I asked the privilege of holding a few meetings in the church, but it was not granted, Brother Lodge thinking it would not be best. I was then led to see that I would have to leave the church and Baptist denomination, if I ever accomplished anything in the faith work. Therefore, I rented a hall in the centre of Washington, and continued meetings for four months, where many were

healed and gloriously saved. From there, I went down to the Eastern shore where many more were gloriously saved, and I baptized sixty-seven. When I again came back to the church, I heard nothing about any back dues, but I saw very clearly that they were not in sympathy with my faith healing and told them that I had thought of having my letter remain there, but observing the feeling manifested, I said I will call for my letter, as I wish to hand it in, to the Baptist Church in Baltimore. I did call for the letter soon after, and the above letter is the answer. After this, as I was stopping in Washington a few weeks, I was moved one Sunday to go up to the church. They had a new Pastor, with whom I was not very well acquainted, and it was their communion season. I did not take a seat in the body of the church, but one of the most elderly men in the church and a Deacon who had found the most fault with me in the meeting referred to above, passed the bread to me, which I accepted. When Deacon King came around with the wine he passed me; I called his attention to it, when he replied, "You will understand it." I scraped the dust off from my feet, and they will meet it at the Bar of God, unless they have repented.

W. G. R.

I believe that I am moved to show the difference between an experience and a testimony. An experience is, according to Webster a practical acquaintance with any matter, by personal observation or trial of it — repeated trial of a matter; instruction so gained; trial; proof; experiment. An experience, in a theological sense is to make a profession of religion, and to accept the theology as taught in that denomination. In the Catholic theology, they are born into the church and when christened, recognized; then they receive absolution from the priest, and if they continue punctual in their attendance, paying their dues, it may then be said — they have made a good profession. And all other denominations, that have the mark of the beast — there is only a little variation from this rule. I thank God, that there are some professing Christians who believe in regeneration, in all these different denominations.

An experience, under the law, is for a drunkard to stop drinking; and for a thief to stop stealing. A swearer to stop swearing. A liar, to stop lying. A back-biter, to keep his mouth shut. A perjured person to tell the truth, if there is a liability of being

exposed. A hypocrite must not assert too positively his salvation. An infidel must not express his convictions too strongly, except when he is talking with faith healers. A miser must conceal his cravings for money, in all public assemblies where there is money to be raised, to advance the denomination with which he is connected. This, among law-holiness people, would be their model of a good profession of religion. I believe all that class of people will be lost and go to hell, unless they are born again, of the Holy Ghost, and washed in the blood of the Lamb.

The Bible definition of experience is limited. I call your attention to *Gen. xxx : 25-31*. Please read the 27th verse, "And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry ; for I have learned by experience that the Lord hath blessed me for thy sake." *Eccl. i : 16*, "Yea, my heart had great experience, of wisdom, and knowledge." You all know the line of Solomon's experience. Turn again to *Romans v : 3-5*, and read, "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope ; and hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."

I have given you all the passages referred to in Cruden's Concordance. I now invite your attention to the word TESTIMONY. TESTIMONY, according to Webster — a solemn declaration, or affirmation, made to establish or prove some fact ; affirmation ; declaration ; open attestation ; profession ; witness ; proof ; manifestation. The points, you see, are strongly taken. The scripture definition, may be found in *Ex. xvi : 32-34*, read 33rd, "And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the TESTIMONY," to be kept. Again, *Ex. xxv : 16*, "And thou shalt put into the ark, the TESTIMONY which I shall give thee." Also, *Ex. xxvii : 21*, "Which is before the TESTIMONY." Also, *Ex. xxx : 6*, "And thou shalt put it before the vail that is by the ark of the testimony before the mercy-seat, that is over the testimony, Where I will meet with thee." Also, *Ex. xxxi : 18*, "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." *Ex. xxxii : 15*,

16, "And Moses turned, and went down from the mount, and the two tables of the TESTIMONY were in his hand: the tables were written on both their sides; on the one side and on the other were they written and the tables were the work of God, and the writing was the writing of God, graven upon the tables." *Ex. xxxviii*: 21, "This is the sum of the tabernacle, even of the tabernacle of TESTIMONY." *Num. i*: 50, 53, "But thou shalt appoint the Levites over the tabernacle of TESTIMONY. But the Levites shall pitch round about the tabernacle of TESTIMONY." *Num. ix*: 15, 16, "And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the TESTIMONY, and at even there was upon the tabernacle as it were the appearance of fire until the morning." "So it was always: the cloud covered it by day, and, the appearance of fire by night." *Num. xvii*: 4, 10, "And thou shalt lay them up in the tabernacle of the congregation before the TESTIMONY, where I will meet with you. And the Lord said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not." *Ruth iv*: 7, "A man plucked off his shoe, and gave it to his neighbour: and this was a TESTIMONY in Israel." *2 Kings xi*: 12-16, "And he brought fourth the king's son, and put the crown upon him, and gave him the TESTIMONY, and they made him king, and anointed him; and they clapped their hands, and said, God save the king. And when Athaliah heard the noise of the guard, and of the people, she came to the people, into the temple of the Lord. And when she looked, behold, the king stood by a pillar, as the manner was, and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried "Treason, treason." But Jehoiada the priest commanded the captains of hundreds, the officers of the hosts, and said unto them, have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, let her not be slain in the house of the Lord. And they laid hands on her; and she went by the way by the which the horses came into the king's house: and there was she slain." Also, *2 Chron. xxiii*: 11, "Then they brought out the king's son, and put upon him the crown, and gave him the TESTIMONY, and made him king. And Jehoiada and his sons anointed him, and said, God save the king." *Psalms lxxviii*: 5, "For

he established a TESTIMONY in Jacob, and appointed a law in Israel." *Psalm*: cxix: 88, "Quicken me after thy loving kindness; so shall I keep the TESTIMONY of thy mouth." *Psalm* cxxii: 4, "Whither the tribes go up, the tribes of the Lord unto the TESTIMONY of Israel, to give thanks unto the name of the Lord." *Isaiah* viii: 16, 20, "Bind up the TESTIMONY, seal the law among my disciples. To the law and to the TESTIMONY: if they speak not according to this word, it is because there is no light in them." *Mat.* viii: 4, "And Jesus said unto him, see thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a TESTIMONY unto them." Also, *Mark* i: 44, *Mark* vi: 11, "And whosoever shall not receive you, nor hear you, when ye depart hence, shake off the dust under your feet for a TESTIMONY against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. Also, *Luke* v: 14, and *Luke* ix: 5. Again, *Luke* xxi: 12-15, 13th verse, "And it shall turn to you for a TESTIMONY. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." *St. John* iii: 32, 33, "And what he hath seen and heard that he testifieth and no man receiveth his TESTIMONY. He that hath received his TESTIMONY hath set to his seal that God is true." *St. John* viii: 17, 18, "It is also written in your law that the TESTIMONY of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." *St. John* xxi: 24, "This is the disciple which testifieth of these things, and wrote these things: and we know that his TESTIMONY is true." *Acts* xiii: 22, 23, "And when he (Saul) had removed him he raised up unto them David to be their king; to whom also he gave TESTIMONY, and said, I have found David the son of Jesse a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus." *Acts* xiv: 3, "Long time therefore abode they, speaking boldly in the Lord which gave TESTIMONY unto the word of his grace and granted signs and wonders to be done by their hands." *Acts* xxii: 18, "And saw him saying unto me, 'Make haste and get thee quickly out of Jerusalem: for they will not receive thy TESTIMONY concerning me.'" *1 Cor.* i: 6, "Even as the TESTIMONY of Christ was confirmed in you." *1 Cor.* ii: 1,

“And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the TESTIMONY of God.” 2 *Cor.* i: 12, “For our rejoicing is this, the TESTIMONY of our conscience that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God.” 2 *Thes.* 1: 10, “Because our TESTIMONY among you was believed in that day.” *Heb.* iii: 5, “And Moses verily was faithful in all his house as a servant, for a TESTIMONY of those things which were to be spoken after.” *Heb.* xi: 5, “By faith Enoch was translated that he should not see death; and was not found because, God had translated him; for before his translation he had this TESTIMONY that he pleased God.” *Rev.* i: 2, 9, “Who bare record of the word of God, and of the TESTIMONY of Jesus Christ, I John who also am your brother, and companion in tribulation and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the TESTIMONY of Jesus Christ.” *Rev.* vi: 9, “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God and for the TESTIMONY which they held.” *Rev.* xi: 7, “And when they shall have finished their TESTIMONY, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them and kill them.” *Rev.* xii: 11, 17, “And they overcame him by the blood of the Lamb, and by the word of their TESTIMONY, and they loved not their lives unto the death. And the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.” *Rev.* xv: 5, and after that I looked and behold, the temple of the tabernacle of the TESTIMONY in heaven was opened.” *Rev.* xix: 10, And I fell at his feet to worship him. And he said unto me, ‘See thou do it not: I am thy fellow servant and of thy brethren that have the TESTIMONY of Jesus; worship God! for the TESTIMONY of Jesus is the spirit of prophecy.’”

I wish to give my convictions, and leadings of the outlines of the literal reign of Christ, on earth, for one thousand years. Please read *Rev.* xx: 1-15, “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that

he must be loosed a little season. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth." I believe that the identical body with which Jesus ascended, will return, and remain on the earth, one thousand years; and that he will sit on the throne of David, — King over all the earth with his chosen bride." Read *Acts* i: 9–11, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." I can't say that the scars will be on that glorified body; but they certainly were open when Thomas was requested to thrust his hands into his side, and his fingers into the prints of the nails. His body, surely was bleeding and torn, when I saw it eight years ago last October at Beulah Land, in the District of Columbia. (See plate 1, p.) For further evidence of his coming on Mount Olivet, read *Zecharia* xiv: 4, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives, shall cleave in the midst thereof, toward the east, and toward the west, and there shall be a very great valley, and half of the mountain, shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day which shall be known to the Lord, not day, nor night; but it shall come to pass, that at evening-time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and

in winter shall it be." Now comes the verse that proves his Kingship: "And the lord shall be King over all the earth: in that day shall there be one Lord, and his name one."

Now comes the evidence of the leveling process, — a wonderful exhibition of engineering. Verse 10, "All the land shall be turned as a plain, from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction."

I now call your attention to the judgments that will follow the rebellious or disobedient that fight against Jerusalem, under the general order number one. Verses 16, 17, "And it shall come to pass, that every one that is left of all the nations, which come against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain." As further evidence of judgment read verse 12, "And this shall be the plague, wherewith the Lord will smite all the people that have fought against Jerusalem; their flesh shall consume away, while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." As the evidence of purity read verse 20, "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD: And the pots in the Lord's house shall be like the bowls before the altar."

And they certainly will not be used for the spittle of tobacco-juice, and the temple will not be desecrated with the fumes of tobacco-smoke as are the street-cars of Boston and surroundings, by furnishing three seats to accommodate a few, and sometimes saturating the clothing of the entire company, providing the wind be right. I would suggest that they put up a partition and a notice, The Devil's Palace Car. No. 1 seat, for drunkards or drinking persons. No. 2, for swearing and vulgar-mouthed people. No. 3 for smoking or snuffing. Then the company charge them a little more, for their extra accommodations. I visit the sick and the afflicted people, and it is well known that tobacco-smoke is very

offensive to them. When in Washington, I was pressed to join the Jonadabs or Richabites to assist in saving some dissipated lawyers, doctors, and nabobs. We did bring them in by the dozen, and had a very large Hall; these men would fill the Hall with tobacco-smoke, so much so, that my clothes would be saturated with the perfume. Ex-President Tyler's son said to me, that he had been intoxicated by the smoke, and had he not left, would have vomited right in the Hall. I said to the members of the fraternity, "Gentlemen, if you are reformed men, take down your old sign; for I cannot endure your perfumery." The next morning, I went to see a sick lady with Dr. Clift; after having a season of prayer with her, I left, she requesting the Doctor to tarry a few moments, when she said to him, "I wish you would say to Dr. Raymond not to call on me again, for he uses too much tobacco to suit me." The Doctor said to her, "Why the Elder never uses tobacco." "Then let him change his clothes before he visits the sick chamber." Dr. Clift's name had been handed in and accepted to join the Jonadabs, but when I related the circumstance of my clothing, — neither of us ever entered the Lodge again, or any other secret organization.

If the Lord wants, or requires us to have clean hearts, and also the "Lifting up holy hands without wrath and doubting." 1 *Tim.* ii: 8. He also requires a new tongue "But the tongue can no man tame; it is an unruly evil full of deadly poison." *Jas* iii: 8. He hath promised to give us new tongues and I believe he requires us to have clean mouths.

Again, I wish to call your attention to the engineering at Jerusalem, which you will find in *Ezek.* xlvii: here we find one of the most wonderful openings that was ever made since the creation of the world, commencing at Azal, a seaport on the Mediterranean. This opening goes by the Temple and empties into the Dead Sea, "And the waters in the Dead Sea, shall be cleansed and healed." Read verses 8 and 9, "Then said he unto me, these waters issue out toward the East Country, and go down into the desert, and go into the sea; (Dead Sea) which being brought forth into the sea, (Dead Sea) the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live and there shall be a very great multitude of fish, because these waters shall come thither; for they shall

be healed ; and everything shall live whither the river cometh." The next morning you will see full-grown trees laden with ripe fruit, and they will yield their fruit every month. 12th verse, "And by the river upon the bank thereof, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed (or blasted) ; it shall bring forth new fruit according to his months, because, their waters, they issued out of the sanctuary ; and the fruit thereof shall be for meat, and the leaf thereof for medicine." You see by this, that the food will be fish and fruit. We shall not need butchers nor drug stores, nor undertakers, so the Chicago Beef Company will not have to send their beef there. The dimensions of the city may be found in *Ezek.* xlvi: 20-35. The 30th verse reads, "And these are the goings out of the city on the north side, four thousand and five hundred measures. 31, And the gates of the city, shall be after the names of the tribes of Israel, three gates northward ; one gate of Ruben, one gate of Judah, one gate of Levi. This is the north side. 32, And at the east side four thousand and five hundred (measures) and three gates ; and one gate of Joseph, one gate of Benjamin, one gate of Dan. This includes a portion of the lost tribes of Israel ; some of them will hail from Europe. 33, And at the south side four thousand and five hundred measures : and three gates, one gate of Simeon, one gate of Issachar, one gate for Zebulum. 34, At the west side four thousand and five hundred, (measures) with their three gates, one gate of Gad, one gate of Asher, one gate of Naphtali." 35, Now we come to the name of the city, and I will leave others to measure it, "It was round about eighteen thousand measures ; and the name of the city from that day shall be THE LORD IS THERE." It will never be tacked on the gate, the Lord is away on a vacation. During the thousand years, the Bride will enjoy the personal presence of Christ. I believe that Queen Victoria, is on David's throne to-day. She was born in Kensington Palace, May 24th, 1819. I was born July 4th, 1819, she being forty days older than I. She was made Queen June 20, 1837, fifty-four years last June she has been Queen of the United Kingdom of Great Britain. Her subjects have found a wise, gentle, happy Queen ; she has grasped the great truth, that the powers of the Crown are held in trust for the people, and are the means, and not the end, of Government. In grasping this great truth, has entitled her to the glorious distinction of

having been the most constitutional Monarch in the world. I believe that her Queenly influence, is felt by every nation, and her domestic life has been favorably felt, all these years; her stainless life, and piety are felt favorably as far as she is known. She has the great honor of being the last Queen on the throne of David, I do not attempt to prove my conviction. Jeremiah, and the daughter of Hezekiah, during the persecutions, fled to Europe, and she (the daughter of Hezekiah) married a Prince, and when the pedigree is known, this mystery will be made plain. W. G. R.

TAKING GOD AT HIS WORD.

A MIRACLE OF HEALING.

In May, 1882, I gave my heart to God, and soon after, the Holy Spirit brought to my notice these words, "Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto my Father." *John*, xiv: 12.

I searched the Word, to find out what Christ did while on earth, and found that he preached the Gospel, opened the eyes of the blind, and healed all manner of diseases—not one sufferer did he turn away. Then I read, "Jesus Christ the same, yesterday, to-day and forever." *Heb.*, xiii: 8.

I had a sister who had been an invalid for nineteen years. Four years and five months, she had been unable to speak louder than a whisper; could not walk, or even raise herself up in bed. Her back was all out of shape with curvature of the spine; while inwardly she had a cancerous disease, that had nearly eaten to her vitals.

In August 1882, I began to urge her to look to Christ to heal her, but she believed that death was the only way of relief. Twice a day, however, I besought God to heal my sister.

Sometimes I would get discouraged with her, and older Christians would say, "God is able, but—" I would ask, "But *what?* There is the *Word*. If it holds good for the soul, why not for the body?" O, how my heart did go out for some Christian friend who could see God's word as I did! I had never heard of Carrie Judd or Dr. Cullis.

December 17th, my sister was brought down to death's door; the physician was called, and after long hours of terrible suffering she was put to sleep.

Then I took her to the "Great Physician," and asked Him to heal her or take her to Himself that night. Three hours after, I thought my prayer was to be answered by death, and I said Amen. But as I spoke to her, she opened her eyes and praised the Lord with a loud voice, singing.

" One more day's work for Jesus,
How sweet the work has been,
To tell the story,
To show the Glory,
Where Christ's light enters in.

How it did shine in this poor heart of mine! Words are too weak to describe my joy. I looked about expecting to see the Saviour face to face, and I heard these words, "Stand still and see the salvation of God."

January 3rd, 1883, a Christian lady come to spend the day with us, and to praise the Lord for the restoration of sister's voice. As she was about to leave, we had prayers. She thanked God for what he had done, I also thanked Him, but asked Him for and my faith *claimed a perfect cure*. I asked God to give my sister the faith that the woman had who touched the hem of Christ's garment, that she might be made whole. My sister, then, for the first time, took this faith, and reaching up her hands, said "Lord, I do touch." Glory to God, she did touch, and was healed instantly and completely. Jesus said to her, "Go forth," and she obeyed saying, "Tis done, the great transaction's done." She threw back the bed clothes and walked out into the next room.

Months before this, a physician told her that if she ever walked again, she would have to have a new back bone. I said, "Then the Lord will give her a new back bone," and he did, a perfectly straight one too, and he entirely removed the cancer that same hour. Every organ of her body was restored, as well as when she was born.

For nineteen years she had taken opium, and even the *desire* to take any more was washed away. The doctors had to say it was a miracle. She was healed, and that permanently.

Dear Christian reader, hold up the banner of faith, and do not let it trail in the dust, as our fathers have done, but let it wave on high in the true sunlight of God.

MRS. EUNICE E. QUACKENBUSH.

Dear Elder Raymond:—I shall be very glad to place within your grasp and give to the world at large my testimony of the good you have been to me, by the gift of GóD, in healing my head of a trouble that was caused by sickness. Your prayers and your laying on of hands not only caused my healing, but brought a special baptism to my soul. I bless God that he ever sent you to Chelsea. May you live many long years to perform the great Gift of Healing, which we believe God has given you. I remain one of your faithful followers of Christ.

CAROLINE LYINE TUCKER MEHAPPEY.

The wisdom of this world made its painted window of the wise, the learned and the righteous, but the Saviour of mankind became the architect of a new society. He rejected the noble and the wise, and chose the common people, the very material that the wisdom of this world had condemned, and from the refuse of society he has taken up the fallen sons of men and set them, like diamonds, to sparkle forever in the diadem of his glory.

W. G. R.

In the Spring of 1873, I left Woodhull, Steuben Co., N. Y., for Kansas, after burying my wife, and remaining there one year preaching in the Baptist church in Woodhull, where my health failed, as my book will show. After arriving in Kansas, I found a great change in the Auburn Baptist Church. I did what I could for them, in my invalid state. There was a man by the name of Lee (if my memory serves me) hailing from the South, with a woman, supposed to be his wife, and who had a peculiar gift to deceive the people. They soon received them into the Baptist church and in a limited time, ordained him, and made him pastor. Soon after this, a neighbor by the name of Cunningham, came to me and said, "what kind of a man have you got preaching to you?" I replied, "why do you ask me that question." He said, "I brought

him in from Topeka, and he was so drunk that I could hardly hold him in the wagon." In a few days he came into my parlor, where the ladies' sewing society was being held, and his breath was so offensive, that they could not talk with him, I told Deacon Fox of the public exhibition; he said, "I must have a talk with him," and also said, "you had better have a talk with him, it must be kept quiet, for he is pastor of the church;" I said "it is already public." After he (Lee) learned of my knowledge of his conduct, he reported to the church that I was injuring him, and said if I were not turned out, he would leave the church. In a short time, they called in a clique and expelled me. This trouble, added to my feeble state of health, came very near carrying me over on the other side. Soon after this, news came from the parents of his supposed wife, South, that Lee had deserted his wife, stolen their daughter and had run away with her, that he had been living in adultery all this time, she had become a mother, and he had threatened her life, if she exposed him. She did expose him, however, and got a neighbor to write to her father to come after her. On his learning that they were going to arrest him, he took his departure, and I have never heard of him since. But the church has never sought to remove the scandal it brought upon me and my family. Sometime in November, 1874, I was recommended by Governor Osborn of Kansas, to sit as one of the grand-jurymen of the U. S. Court held in Leavenworth, and was on the jury, for nearly one month. While there, the pastor and some of the leading members of the Baptist church said if I would call a council, it could be held in their meeting-house; I did so, and the following clipping was published by them, in one of the newspapers, and I was unanimously received in the Leavenworth Baptist Church; and also, a prophetic letter from the young ladies of Auburn from the most influential families there. I also had the sympathy of the outside world, as will be seen, by the letters from Topeka, and other portions of the state.

W. G. RAYMOND.

Auburn, March 30, 1874.

REV. G. W. RAYMOND,

Dear Friend:— We the young ladies whose names are here attached, wish to say that we sympathize with you in your deep affliction. We pray that God will comfort and sustain you in this hour of trial. We believe great injustice has been done you. We

love you, as a Christian minister and we know the time is not far distant when the right will prevail and you will stand forth a bright and shining light and be the means of bringing many to Christ. Accept our sympathies and may God bless you is our prayer.

MISS EVA BROWN,
MISS BERTHA B. DYCHE,
MISS LULA DYCHE,
MISS KATE DOLL.

At a council of ministers, called by Rev. W. G. Raymond a few weeks since, the following resolutions were adopted :

Resolved, That from such investigation as we have been able to give the matter, we consider the action of the council that deposed Bro. W. G. Raymond from the christian ministry, and of the church that ratified the decision of the council, as having inflicted a great wrong upon the christian reputation of Bro. Raymond ; and that we recommend any Baptist church so disposed to restore Bro. Raymond to his full and regular standing as a christian and christian minister, with a view to giving any aggrieved parties a fair and impartial hearing as to any charges they have to make against the character of Bro. Raymond.

Resolved, That if such parties present no charges to such church so receiving Bro. Raymond within a reasonable time, he be regarded and received as a good minister of Jesus Christ ; and if such parties do feel aggrieved by the action of such church in receiving him, and make such grievances known to such church, we recommend the church to call a full and impartial council to examine Bro. Raymond on any charges that may be presented against him and to give the church to which Bro. Raymond belongs such advice as they may deem advisable in the premises.

J. B. HARDWICK, *Chairman*.

ELDER COOK, *Clerk*.

DR. J. T. KENT,

3409 WASHINGTON AVE.,

St. Louis, Mo., Aug. 8, 1883.

REV. W. G. RAYMOND,

Dear old Friend:—In regard to the details of your sickness my memory does not serve me well. Yet I can correct some of your impressions. I had some notes once but they have been mislaid. But it was in April and May, 1873, that you had your sick spell at my father's house. I remember that you had been having

attacks of colic and pain in your abdomen and side for some time previous to the most violent attack. I remember that you had been sick some four or six weeks when I concluded to call my friend, Dr. Humphrey. At that time you were greatly prostrated and fluctuation was found in your liver, which showed that there was an abscess in that organ (the liver). In a few days from that consultation there were signs of sinking, when the prognosis became unfavorable, as it was evident that the abscess had ruptured internally. I remember that you vomited and purged a considerable quantity of bloody pus (matter). It was my opinion that the abscess had burrowed through the wall of the stomach and discharged its contents. This was the critical moment, and at this time I remember that you lost your head and passed into collapse. I was with you at 7 P.M.; you had vomited violently and was very much disturbed in mind, bade good-bye to friends; you were covered with a cold sweat and your pulse was very low. I remember of telling your friends that in my opinion you would die. It was at this time that I administered to you a powerful narcotic, thinking that rest only could tide you over a crisis. You slept till the next morning, and it was apparent to everybody that you were better. You evidently had lost a day and night when we began to question your memory.

Yes, I was with you, and so was my dear sister. I did not intend to leave you until you were better or needed me no more.

I have given you as much of the case as I can remember. Ten years have passed since, and I may have forgotten much.

I should believe any statement you should make about any matter where it was possible for your judgment to be unerring.

I write hastily as I am very busy at present.

Warm regards, etc.

J. T. KENT.

PHILADELPHIA POST-GRADUATE SCHOOL OF HOMŒOPATHICS,

DR. J. T. KENT, DEAN,

1605 WALNUT ST.

Aug. 23, 1891.

W. G. RAYMOND,

My Dear Friend:—Your letter came to me yesterday. I am very glad to hear from you. I left St. Louis three years ago last May, and have been living in Philadelphia ever since. I am in

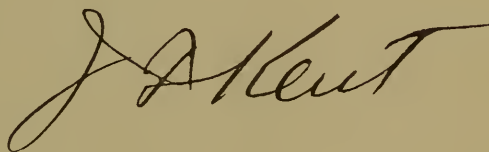


DR. J. T. KENT AND WIFE.

good health and working hard at my profession. My dear wife has been in poor health much of the time for five years, but shows signs of gain at present. I am settled in a very large business here, and have charge of a school for teaching graduated physicians, where I lecture six times each week during six months in the year. This, added to my practice, makes me a great labor. I am Professor of *Materia Medica*, and the Dean of its Faculty, which you know is the responsible head of the institution.

I have very little recollection of the facts of your sickness, further than that you were very ill, and I know that I expected you to die. Your wonderful constitution seemed to tide you over, and I fully believe that it was because your work was not done. The Lord's will was carried out. I can make no statement of the facts, as it is so long ago, and I have met so many hundreds of such experiences; what seemed to be—or to be about to be, (*futurus erse*) death scenes—some have been such, and some, by the goodness of the Lord, have turned otherwise.

With profound love for you, I am as ever, your brother in Christ,

A handwritten signature in cursive script, reading "J. T. Kent". The signature is written in dark ink and is centered on the page.

Dr. J. T. Kent has removed from 1419 to 1605 Walnut Street, Philadelphia.

ELDER W. G. RAYMOND,

Dear Sir:—Will you please accept these unmetred lines as my testimony.

FAITH, HOPE, LOVE. 1 *Cor.* xiii: 13.

Tune—"Glory."

No not the love without the blood,
That, were to me, no love at all,
It would not reach my sinful soul,
Nor hush the fears, which me appall.

Chorus: Alleluia! Salvation, Glory, Honour,
Power unto the Lord our God! *Rev.* xix: 1.

I need the love, I need the blood,
I need the grace, the cross, the grave,
I need the resurrection power,
A soul like mine, to purge and save.

The love I need, is righteous love;
Inscribed on the sin-bearing tree;
Love that exacts the sinner's debt,
Yet, in exacting, sets me free.

Love that condemns the sinner's sin,
Yet in condemning, pardon seals;
That saves from righteous wrath,
And yet, in saving, righteousness reveals.

Love, boundless as Jehovah's self.
Love, holy as his righteous law;
Love, unsolicited, unsought,
The love proclaimed on Golgotha.

This is the love, that calms my heart,
That soothes each conscious pang within;
That pacifies my guilty dread,
And frees me from the guilt of sin.

The love that liberates and saves,
That this poor, straightened soul expands
That lifts me to the heaven of heavens,
The throne above, not made with hands.

The love that quickens into zeal,
That makes me self-denied and true;
That leads me out of what is old,
And brings me into what is new.

That purifies, and cheers, and calms;
That knows no change, and no decay.
The love that loves forever more,
Celestial sunshine, endless day.

MRS. MAY E. VIDITO,
Chelsea, Mass.

P. S. This sister was miraculously healed and gloriously saved.

W. G. R.

Lines dedicated to Elder W. G. Raymond, by one who felt the influence of the Holy Spirit under his preaching in Chelsea.

How lost is our condition,
 'Till Jesus makes us whole,
 Then come to this physician
 O every sin-sick soul.

Believing in his power,
 Almighty for to save,
 That He in His great mercy
 Delivered from the grave.

And now the time has surely come
 By His inspired one,
 If we believe, we shall be healed
 Through His redeeming Son.

The worst of all diseases,
 Are light, compared with sin.
 On every part it seizes,
 But rages most, within.

But Christ the Great Physician,
 Who's help he'll freely give.
 He makes no hard condition,
 'Tis only look, and live.

Then listen to His servant,
 Who stands from day to day
 With the gift of healing power,
 Your every plague to stay.

Now as you enter Hawthorn Hall,
 Believe and be made whole.
 'Tis through the love of Jesus,
 We've soundness in our soul.

MRS. S. E. HINES.

He Changes Never.

Dedicated to Eld. W. G. Raymond.

"The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."—James v: 15.

F. A. B.

F. A. BLACKMER.

1. When Je - sus was here, how He loved *those* to bless, Who sought Him in
 2. He sent His dis - ci - ples a - broad in His name, The works that He
 3. Oh, come, suff - ring one, to the fount - ain of love! Look up! now look
 4. Oh, give to us, Lord, as Thy truth shall un - fold, A faith that shall
 5. To Him shall our glad songs of praise now as - cend, Our won - der - ful

sor - row, and pined in dis - tress; He *still* is the same, and He
 did, bade He them do the same; Thus *we* shall be blest, if the
 up, earth - ly help - ers a - bove! And faith in His word shall the
 make us ag - gres - sive and bold; And help, that we fast to the
 Broth - er, Re - deem - er and Friend; Who loves us, who faith - ful shall

loves *us* no less, For Je - sus, the Lord, chang - es nev - er.
 prom - ise we claim, For Je - sus, the Lord, chang - es nev - er.
 bur - den re - move, For Je - sus, the Lord, chang - es nev - er.
 prove to the end, For Je - sus, the Lord, chang - es nev - er.

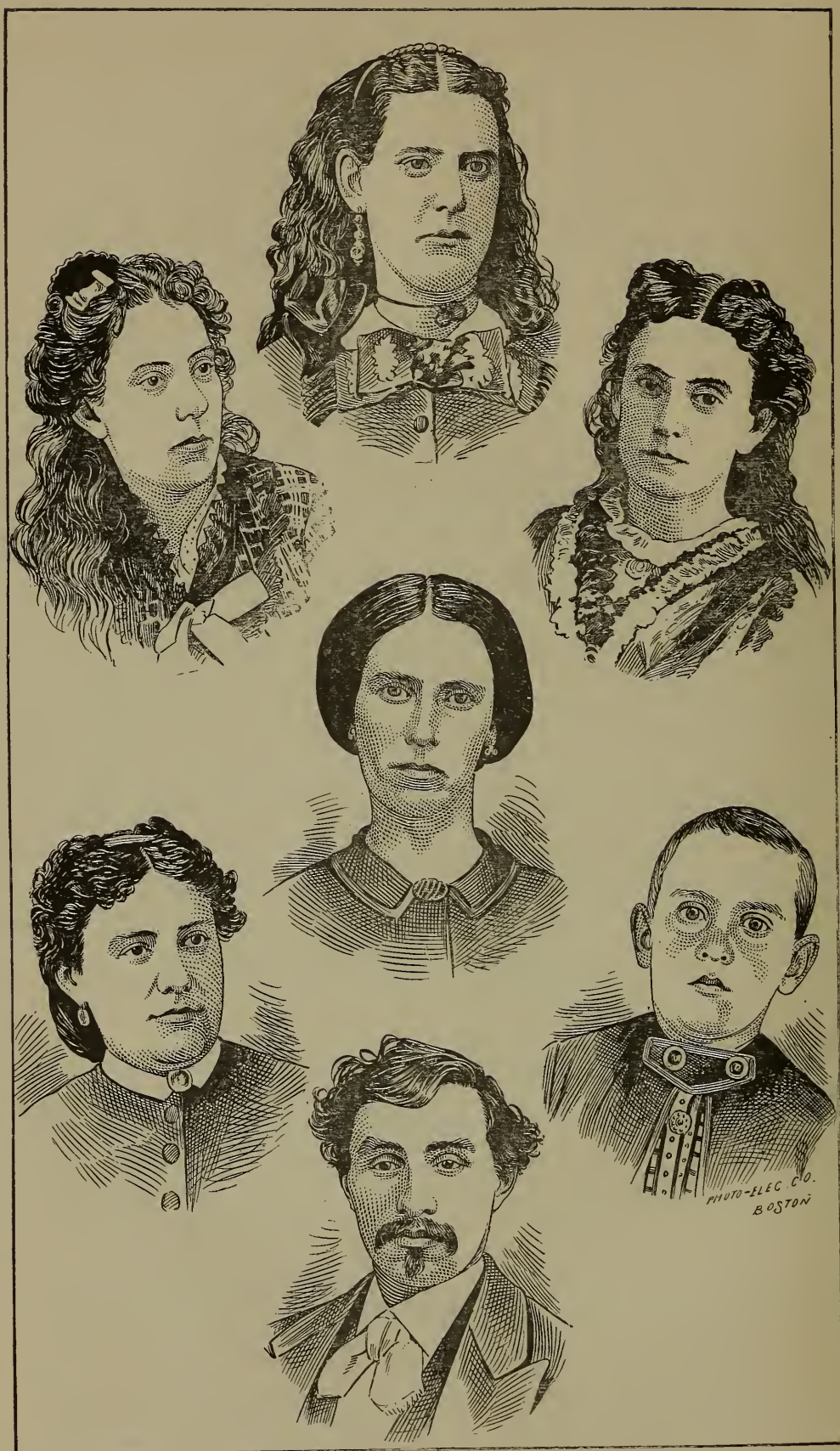
CHORUS.

Oh, wonderful truth! we the blessing may claim, The healing of body and soul, *in His name*;
 Oh, yes, we believe, and the blessing *now* claim, etc.

All glo - ry to God, "Jesus Christ is the same, Yes - ter - day, to - day, and for - ev - er."

Copyright, 1891, by F. A. Blackmer.

"Jesus Christ, the same, yesterday, to-day and forever." *Heb.*



3. ROSIE RAYMOND.

4. MARY ANN RAYMOND.

2. ELLA RAYMOND.

6. MARIAMNE RAYMOND.

1. MRS. LUMANDA RAYMOND.

5. WILLIE A. RAYMOND.

7. EDWIN L. RYAMOND.

PORTRAITS OF MY FAMILY.

The portraits on the opposite page are :

No. 1, (the center picture,) MRS. LUMANDA, wife of Elder W. G. Raymond, and daughter of William Simons, Esq., was born in Brookfield, Tioga Co., Pa. She was the mother of six children. One boy died in infancy, in Harrison Valley, Pa.

WILLIAM G. RAYMOND was born at Painted Post, N. Y., and died in Washington, when a little over three years old. He was a remarkably smart child, and his death produced great sadness in the family. He was buried in the Congressional Grounds, in Washington, D. C., and a beautiful monument marks the spot where his body was laid. My wife died in the Spring of 1872, and was buried in a beautiful grove on the same farm on which she was born. This picture was taken in 1861, when she was in very poor health.

No. 2, (at the right), is ELLA RAYMOND. She married William Mitchell, Esq., who died of consumption, and she is now the wife of Thomas Porter, of Burlingame, Osage county, Kansas. She was born on my farm in Pultney, Steuben Co., N. Y., near the majestic, Crooked Lake, and was educated four years in the most advanced schools of Washington. She is now living on their rich, beautiful Kansas farm.

No. 3 is MARY ANN RAYMOND, (the queen daughter.) She married George Smith, Esq., of Shawnee Co., Kansas. She was born on my beautiful farm in Little Valley, Cattaraugus Co., N. Y., near the meandering, untamed Alleghany river. She, too, was educated in the highest schools of Washington. At one of the Presidential receptions she was honored with a kiss from our honored and lamented Lincoln, and when teased, or plagued by her sisters, would retort by saying: "You aren't any body—you have n't ever been kissed by the President of the United States." She was settled on their large and most lovely farm, four miles from Auburn, Kansas, a few moments drive from my mansion in the city of Auburn, near the Waukaroshee, which abounds with some of the finest of fish. Dear child! she did not enjoy it long. After the birth of her little babe, she was fast improving, until thrown into convulsions from a foolish woman's talk, and died in two or three days afterward. She and her infant babe were buried in the graveyard near Auburn—this being the third idol the Lord had taken from me.

No. 4 is ROSIE RAYMOND. She married Eugene Roberts, of Auburn, Kansas, now a minister of the Methodist denomination. She was born in my home on my mill property, near, or in the great city of Bradford, where I lost a million of dollars, probably, by letting the hundreds of acres go before the oil was developed. There is one consoling thought; all three of these girls were saved young, were immersed and joined the Baptist church. Daughter Rosie and husband are now on their Kansas farm, near Auburn, favored with fine blooded horses and stock.

No. 5 is Master WILLIE RAYMOND. He was born on the Pottawottanie Reservation, in the large school-building, and one Chief offered to adopt him and let him live with me. He lived with his sisters until he became of age. It has been a great regret of the family that he did not continue his studies at Ottawa University, a Baptist institution in Kansas, until he graduated. And I regret to say that I have not the evidence yet, of his salvation. Let all the saints pray for his salvation.

No. 6 is MARIAMNE RAYMOND. She was born at Union Corners, in the Baptist parsonage, Livingston Co., N. Y. Her mother was Martha Raymond, formerly from Livingston Co., N. Y., and whose mother was known as the widow Smith, until she married Dea. Ferris at Howard's Flats, Steuben Co., N. Y., in whose house we were married. She died soon after the birth of my son Edwin, and was buried in the graveyard near Jasper, Steuben Co., N. Y. MARIAMNE (who, for convenience sake, is now called Mary), was adopted by a wealthy family who agreed to educate her, but failed to do as they promised, and treated her so roughly that she was driven out into the world and floated down almost to death's door. God only knows what the dear child suffered. She has been gloriously saved, and is doing a wonderful work on the line of boats from New York to Buffalo. She has worked considerably with me in leading boatmen to Christ. She is, in the strictest sense, a Holy Ghost woman. An account of her healing and salvation are given in my book. She is the wife of Capt. Ira Goldsmith, who owns boats on the New York and Erie Canal, and through the healing of his body, was led to Christ and immersed in New York Bay over three years ago. He owns two houses in Elmira, but does not live in either.

No. 7 is EDWIN L. RAYMOND. He was born in Jasper, Steuben Co., N. Y. My wife, before she died, promised to let Sister

Hannah Simpson have Edwin, with the promise that they would adopt him as their child, which they failed to do, and as the relatives got the property, it demoralized my son until he nearly lost his soul. About four years ago, in answer to prayer, he was gloriously healed and saved. Also Rean, his wife, was gloriously healed and saved. They own a beautiful place at Mt. Jewett, McKeen Co., Pa. He is now Elder Edwin L. Raymond. All the grandchildren I have, are four, and they belong to this family. Master Claudie Raymond is the youngest. Minnie Raymond is quite a musician. Clara Raymond—these three, have been immersed, and belong to the Church of God. Milton Raymond, the young man, is not saved. I hope the saints will pray for his salvation; he has talents, and if saved, would do a good work for the Master.

The number baptized in the Mystic River, East Boston, during my labors in Chelsea is, up to date, Sept. 29th, nintey-three, and the total within a few years, nearly six hundred.

My present address is,

ELDER W. G. RAYMOND,
13 George St., Chelsea, Mass.

Care of H. L. Hastings.



CHAPTER XV.

WHAT IS MAN?



THE first definition will be found in Genesis, 1st: 26, 27: And God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing, that creepeth upon the earth."

So God created man in his own image, in the image of God, created he him; male and female created he them.

Read the balance of the chapter, also 2d chap. 7th verse: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

If the Almighty had breathed into his mouth, the volition would have been in the heart; and the heart would have been the capitol of the temple. But he breathed his spirit of life into his nostrils which entered the casket, or soul of the temple, where the volition is, and man became a *living* soul throughout his entire body.

The capitol of the United States, *is not the* United States; it is the centre or head of the United States. The *members* of the House and Senate are the volitions of the United States; yet all the States are recognized in the Body, through the arteries, which are the members of the House and Senate. The President and Vice-President preside: their power is delegated.

The Supreme Court is the heart of the Body. The will, and the choice of the people, are the life of the Nation; they are the Sovereigns. And the elective franchise, and the ballot-box, are the vitality of the nation.

The Almighty *ought* to be recognized in all departments of Government. I *regret* that he is not *fully* recognized in the Constitution. If the fountain, or the people, be pure, the Representatives will be pure. If our nation fail, it will not be for the want of intelligence, but for the want of honesty and of purity.

The main arteries, financially, are the farm, the factory, the inventor, the press and the laborer.

The veins of our Nation may be seen in the ramifications of our railroads and the electric wire, in every direction. These, in connection with canals, and the marine forces, distribute life and comfort to every hamlet throughout the Union.

The coal, the oil,—gold and silver mines, etc., with the products from the water, are the engines that carry this Nation to life and prosperity, or to endless destruction.

Jay Gould and Vanderbilt, together with thousands of others, may be considered conductors of our great financial enterprises.

James G. Blaine, Secretary of State, is, in my judgment, one of the greatest statesmen now living. And the President, Benjamin Harrison, I regard as a safe man, with all *needed* ability, to conduct our national affairs.

I am *now* no politician, and never expect to be again; yet I have a deep interest in the welfare of our nation. For seventy-two years I have lived in the United States and look upon this nation as being the wealthiest, the most intellectual, and the most powerful one, on the face of the globe.

I believe in bringing out this wonderful figure of the nation. I have been led to more fully illustrate the functions of the human body. I wish to call attention to Leviticus, 17th: 11, 12: "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul.

Therefore I said unto the children of Israel, no soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood."

It is very clear that we use the mouth to eat with, and yet it is here called soul.

Please read 1st Kings, 17: 1-24: 21st verse: "And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again." Read 19th verse: "And he said unto her, give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed." He stretched himself upon the child three times, I believe, breathed each time into his nostrils, and the spirit of life came into the casket—the soul,—"And said, see thy son liveth. And the woman

said unto Elijah, now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

What will more quickly restore confidence than the raising of a dead child to its mother? Read Proverbs, 6th: 30: "Men do not despise a thief, if he steal to satisfy his soul, when he is hungry."

Who can think for a moment, that a soul can be fed on stolen property; here, the physical mouth is again referred to.

Look at Gen. 12th: 5: "And Abraham took Sarai, his wife, and Lot his brother's son, and all their substance that they had gathered, and all their souls (or bodies) that they had gotten in Haran; and they went forth. Who questions but what Abraham was counting their children.

Read Gen. 46th: 25, 27, 29. "These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bore these unto Jacob: all the souls (or bodies) were seven.

All the souls (or bodies) which came with Jacob into Egypt, which came out of his loins, besides Jacob's son's wives, all the souls (or bodies) were threescore and six.

And the sons of Joseph, which were born him in Egypt, were two souls (or bodies); all the souls (or bodies) of the house of Jacob, which came into Egypt, were threescore and ten.

Acts 2d: 41. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls (or bodies). Acts 7th: 14th. Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls (or bodies). Acts, 27th: 37. And we were all in the ship, two hundred threescore and sixteen souls", (or bodies). Read 1st Peter, 3d: 20. "While the ark was preparing, wherein few, that is, eight souls (or bodies) were saved by water."

Who can believe that the spiritual, according to theology, is here referred to.

Read Luke 23d: 46. "And when Jesus had cried with a *loud* voice, he said, Father, into thy hands I commend my Spirit; and having said thus, he gave up the Ghost." Read Acts 7th: 59. "And they stoned Stephen, (he) calling upon God, and saying, Lord Jesus, receive my Spirit." 60th verse: "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep."

Read Rev. 11th: 7, 12. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall

make war against them, and shall overcome them and kill them. 8th verse: And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9th verse: And they of the people and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. 10th verse: And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. 11th verse: And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12th verse: And they heard a great voice from Heaven, saying unto them, "Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Read Luke, 8th: 54-56. "And he put them all out, and took her by the hand, and called, saying, maid, arise.

And her spirit came again and she arose straightway; and he commanded to give her meat.

And her parents were astonished: but he charged them that they should tell no man what was done."

Read Genesis, 49th: 33. "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Read Hebrews, 11th: 5th. By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation, he had this testimony, that he pleased God."

Now read Gen. 5th: 24. "And Enoch walked with God: and he was not; for God took him."

Here was one man that walked bodily, into Heaven.

Read 2d Kings, 2d: 9, and also the remaining verses of the chapter: "And it came to pass when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10th verse: And he said: thou hast asked a hard thing; *nevertheless*, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11th verse. And it came to pass, as they went on, and talked, that behold, there appeared a chariot of fire, and horses of fire,

and parted them both asunder, and Elijah went up by a whirlwind into Heaven.

Here is one saint that went up into Heaven in a chariot of fire, a much shorter route than Enoch took.

12th verse. And Elisha saw it, and he cried, my father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more, and he took hold of his own clothes, and rent them in two pieces.

13th verse: He took up also, the mantle of Elijah, that fell from him, and went back and stood by the bank of Jordan;

14th verse. And he took the mantle of Elijah, that fell from him, and smote the waters, and said, where is the Lord God of Elijah! and when he also, had smitten the waters, they parted hither and thither: and Elisha went over.

15th verse. And when the sons of the prophets which were to view Jericho saw him, they said the spirit of Elijah doth rest upon Elisha. And they came to meet him, and bowed themselves to the ground before him.

16th verse. And they said unto him, behold now, there be with thy servants, fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the Lord hath taken him up and cast him upon some mountain, or into some valley. And he said, ye shall not send.

17th verse. And when they urged him till he was ashamed, he said, send. They sent therefore fifty men; and they sought three days, but found him not.

18th verse. And when they came again to him, (for he tarried at Jericho), he said unto them, did I not say unto you, go not?

While they were on a Tom Fool's errand, the prophet was in Heaven, having a jubilee with Enoch, Abraham, Moses, and many other of the patriarchs.

To the mystery, shrouding around the departure of Moses, the key will be found in *Deut.* xxxiv: God ordered him up on the mountain of Nebo, to the top, or pinnacle of Pisgah, a little way from Jericho. "And the Lord showed him all the land of Gilead and Dan, Naphtali, Ephraim, Manasseh, Judah, unto the utmost sea the south, the plain, the valley of Jericho, the city of palm trees unto Zoar." God permitted Moses to see the promised land, and renewed the title of it. "So Moses the servant of the Lord dwelt there in the land of Moab, according to the word of the Lord.

And he buried him in the land of Moab over against Beth Peor; but no man knoweth of his sepulchre to this day. Read xxxii: 50, "And be gathered unto thy people." Also read *Luke ix*: 30-37. "And behold there talked with him two men which were Moses and Elias: Who appeared in glory and spake of his decease which he should accomplish at Jerusalem." It is very apparent, that Moses did not remain long in the grave.

I wish to call attention to the

PHYSICAL DEVELOPMENT OF THE BODY.

Please read *Psalms* cxix: 13-18, "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them. If I should count them, they are more in number than the sand; when I awake, I am still with thee."

Look at your body, and estimate if you can, its value. The frame consists of two hundred and upward of bones, joined together with great perfection. From the elbow, one bone acts partially as a brace to the other, so that we can lift more than our weight. The spine, while it is hollow in the centre, is flexible. The physiological term being vertebræ; the divisions are seven, termed dorsals, five lumbar, five sacral and four coccygeal vertebræ, five unite in one bone, and their complications, beyond my limited space to relate. The cushioning or packing between each joint preventing sudden jars to the brain; this being done to guard against injury to the precious gem in the casket. In some respects, it (the spine) resembles a thousand-legged worm, and serves as a shaft, to the body. When we see a whiffling shiftless man, we often say, he hasn't any back bone. The pelvis, termed sacrum, somewhat resembles two clam shells, with the spine miraculously knit in the centre. The muscles of the back are very numerous, and those that pass through the spinal column, are a mystery to the world; they are regular, and yet irregular; and the nerves, are

interlaid miraculously, all running to the battery in the head, so as to notify the operator, of any injury. The spine runs as mysteriously, and is fastened in the skull, as in the hips, yet, so as to give the head perfect liberty and freedom of movement. The chest is as wonderfully placed, and may be termed, an elastic box as an elastic screen, over the lungs and heart; it is fastened behind, by the bodies of the vertebræ, front, breast bone, sides, ribs and cartilages sternum, a flat bone consisting of three pieces, resembling an ancient sword. Twenty-four ribs contain the frame work, these are firmly cemented with the same mystery, the circle in the ribs gives them great strength. The heart has a cavity, large enough to hold considerable blood, composed of the very best muscular material and placed in the chest so as to have the full benefit of the lungs; it is supplied with air, through the air tubes; the valve, is a flap, to protect the heart, and regulate the flow of blood. The heart is from four to six inches in length, and perfectly proportioned; the divisions of the heart are also a mystery; the right auricle receives the blood from the two main veins of the body, and there are numerous arteries conveying the blood to every part of the system. The propelling power is pure air through the lungs, causing vibration; and the lungs, like the liver, refine and purify the blood, and it would take a long chapter to give the details.

The gall-bladder, lying just under the liver and connected with it, is used to cut away the poison and slime that accumulate on the bur of the liver and a portion of it may possibly find its way into the kidneys; an overflow of the gall-bladder, into the liver is productive of jaundice, causing the eyes and skin to assume a yellow appearance. The liver is kept in motion by the force of the heart and lungs. The stomach is the reservoir for food and air, and may be considered a creamery; the saliva, as the producer of the cream, and causes the cream to rise, which is called chyle, this is taken up by little absorbent vessels, into the liver, and other portions of the body in its crude state, and refined, or clarified, as it comes in connection with the air-tubes, and is colored and flavored into pure blood, ready for the heart or engine, and the arteries; as the blood goes down, it only unloads, to the interior of the body, and that, by little branch conductors; as it comes back, these branch conductors, or veins, are increased a hundred-fold. If the heart be all

right, and there is power enough in the lungs to run the engine, it will only unload as the demands of the body require. A healthy beat, or throw of the engine, is from seventy to eighty a minute. Through the nerves, there may be an artificial heat created by a fever, with the stoppage of the air tubes, with an enlargement of the liver, pressing against the fleshy substance surrounding the heart, and prevent the valves from freely acting, causing a smothering or faintness. When poison enters the stomach, these little valves shut down for a time, forbidding its advance, with a special effort to throw it back, and medical men seek to produce vomiting, and throw it out as quickly as possible. Duodenum, or second stomach is much smaller than the stomach proper, and is connected with the gall-bladder in shape, like a glass globe, over an electric light, and tapering off into the small intestines, then extending down into the lower part of the bowels, into what is called ileum, this, entering into the large intestine, extending up again to the stomach, then coming down on the left side to what is known as the rectum, to the levator or break, terminating at the anus. There is an electric cord running from the lower part of the rectum to the head connected with the volition, also, one connected with the lower part of the stomach, a powerful break; and one ending at the second stomach. If the devil, and disease are withheld, the presiding officer, is in the temple, the brain or soul; and has a supervision of the almost unnumbered muscles and nerves; the brain is a battery, holding intimate relations with the entire body. The eyes, are the windows to the soul or powerful magnifying glasses to discern approaching evil, and constructed of the very best of material, and miraculously arranged.

The nose is the channel through which air goes to the upper part of the temple, also to the seat of the sense of smell, and assists in breathing more easily, so that a person can *at times keep the mouth shut!* Some noses are ornamental, and some are not. The ears are port-holes, so that we may detect the enemy, in his approach to the temple; the drum, of the ear, receives the signals, conveying them to the volition, and from there, are sent to the tongue, or feet, or hands, with the order, to defend, the temple, or to give embassies of peace or anathemas, warning them to keep at a proper distance.

The mouth was designed for a great air ventilator; a convenience through which fuel, air or food, can be taken into the stomach to

keep the engine, or heart in motion, and to express gratitude to God, for this wonderful arrangement.

The hair, is ornamental, and it serves also, as a covering to the head; it is believed that they are breathing tubes.

The pores, or valves, are also arranged so as to take in air, and throw off impurities of the body. The Lord has provided sacs, that contain fluid, to anoint all the joints, and this is done through the action of the body. The mechanism, of this temple, is wonderful beyond all description. God, has blended the physical, the mental, and the moral qualities, into one body.

The sun, the moon, and the stars, sink into insignificance, when compared to the human body. They are material, under irresistible power; they are fixed, and controlled, by irresistible laws. Think of the velocity of thought that emanates from this temple, passing through and around the sun, standing in admiration on the moon, skipping from one star to another, plunging into the depths of the sea, passing over the material and going up before the throne of God, admiring angels—looking at the beautiful mansions, admiring the Son of God—listening to the songs of angels, and the redeemed,—bowing in adoration before the throne—receiving his benediction and smiles, returning again to the body to report, believing that this body will be presented before the Lord, without blemish, or spot, or wrinkle. In this vast circuit of a few minutes, the mind is as restful as if we had been reclining in an easy chair, under the shade of a beautiful tree. WONDERFUL! WONDERFUL!! WONDERFUL!!! TO THE FATHER, SON AND HOLY GHOST. Hallelujah, Hallelujah, Hallelujah to the Lamb, for ever, and ever, and ever. Glory to God in the highest—Peace and good will to man. Amen, and Amen.

The devil is at the bottom of all diseases; he is seeking constantly to throw this machinery out of gear. He can produce symptoms of diseases that do not exist. Insanity is produced by Satan entering the brain in the form of a serpent, controlling the volition, and throwing the whole machinery into confusion. He can be dislodged by using the sword, as recorded in Heb. 4th: 12. For the word of God is *quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts, and intents of the heart.*

Epilepsy is caused by the devil getting under the liver and in the region of the stomach, running up till he strikes the nerve-

tube, and throwing one of the cogs out of gear, brings confusion into the family. Apoplexy is caused by separating the connection of the body in the blood vessels, and throwing the heft of the blood on the opposite side, and running down the muscles, as lightning darts down a tree. I have seen it reversed in a short time, in the name of Jesus Christ; it is a lightning stroke of death, produced by the devil. The catarrh is caused by the devil getting into the garret through the nose; he is the filthiest devil of them all, as he throws all the filth into the lower part of the building. In the name of Jesus, I have dislodged thousands of them. The receipt for purifying the blood, may be found in Joel 3d: 21. "For I will cleanse their blood, that I have not cleansed; for the Lord dwelleth in Zion."

The consumption is caused by disobedience to the laws of God and the human system. As proof of this, read the following. If ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you; I will even appoint over you terror, consumption and the burning ague, that shall consume the eyes and cause sorrow of heart. Lev. 26th: 15, 16, this is cured by the laying on of hands and prayers, in a very short time.

The derangement of the liver is caused in many cases by tight lacing, thereby smothering and afflicting the valves and breathing apparatuses.

The seat of life is located in the region of the hips, or pelvis. I mean animal, or physical life. The causes are imprudence, or recklessness; the penalty is severe, and death enters where life ought to prevail. There is a large quantity of watery fluid that enters the kidneys and is there clarified. A large proportion of it enters the bladder, and after going through a straining process, passes the neck of the bladder as urine. The kidneys may be seriously injured by a strain of the spine; if so, it will create a fever, and this again, will affect the bladder, when the enemy will use this to produce death in this region of the body; and I do not know of any power, but God's power, that can remove it.

W. G. RAYMOND.

I believe that God holds the Shepherds or Pastors responsible for the body, as he does for the soul. I bring the two following chapters as proof of it.

W. G. R.

EZEKIEL, CHAPTER XXXIV.

Unfaithful Shepherds rebuked.

1 And the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the Shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*.

7 Therefore, ye shepherds, hear the word of the LORD:

8 *As I live*, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus saith the Lord GOD; Behold, I, *even I*, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 Therefore thus saith the Lord God unto them; Behold, I, *even I*, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God.

31 And ye my flock, the flock of my pasture, *are men, and I am your God, saith the Lord God.*

JEREMIAH, CHAPTER XXIII.

Wicked Pastors and False Prophets.

1 Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force *is* not right.

11 For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the LORD.

12 Wherefore their ways shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem a horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.

18 For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word and heard *it*?

19 Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 And when this people, or the prophet, or a priest, shall ask thee, saying, What *is* the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more; for every man's word shall be his burden: for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD; and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, I, even I, will utterly forgety ou, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

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Dedicated to Eld. W. G. Raymond.

"The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."— James v: 15.

F. A. B.

F. A. BLACKMER.

1. When Je - sus was here, how He loved *those* to bless, Who sought Him in
 2. He sent His dis - ci - ples a - broad in His name, The works that He
 3. Oh, come, suff - ring one, to the foun - tain of love! Look up! now look
 4. Oh, give to us, Lord, as Thy truth shall un - fold, A faith that shall
 5. To Him shall our glad songs of praise now as - cend, Our won - der - ful

sor - row, and pined in dis - tress; He *still* is the same, and He
 did, bade He them do the same; Thus *we* shall be blest, if the
 up, earth - ly help - ers a - bove! And faith in His word shall the
 make us ag - gres - sive and bold; And help, that we fast to the
 Broth - er, Re - deem - er and Friend; Who loves us, who faith - ful shall

loves *us* no less, For Je - sus, the Lord, chang - es nev - er.
 prom - ise we claim, For Je - sus, the Lord, chang - es nev - er.
 bur - den re - move, For Je - sus, the Lord, chang - es nev - er.
 prom - is - es hold, For Je - sus, the Lord, chang - es nev - er.
 prove to the end, For Je - sus, the Lord, chang - es nev - er.

CHORUS.

Oh, wonderful truth! we the blessing may claim, The healing of body and soul, *in His name*;
 Oh, yes, we believe, and the blessing *now* claim, etc.

All glo - ry to God, "Jesus Christ is the same, Yes - ter - day, to - day, and for - ev - er."

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"Jesus Christ, the same, yesterday, to-day and forever." *Heb.*

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